The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

Editorial Board
Michael Williams, Editor
George N. Shuster, Managing Editor
Mary Kolars, Assistant Editor
Frederic Thompson, Assistant Editor

John F. McCormick, Business Manager

Editorial Council
Carlton J. H. Hayes
T. Lawrason Riggs
Richard Dana Skinner
James J. Walsh

Published weekly and copyrighted, 1935, in the United States, by the Calvert Publishing Corporation, 386 Fourth Avenue, New York, N. Y. Entered as second-class matter, February 9, 1934, at the post office at New York, N. Y., under the Act of March 3, 1879. United States: $5.00; Foreign: $6.00; Canada: $5.50. Single copies: $.10.

VOLUME XXII | Friday, May 17, 1935 | NUMBER 3

CONTENTS

The Church Advances 57
Week by Week 58
Europe's Zero Hour ..... Prince Hubertus Loewenstein 61
The Lay Faculty Again ..... Theodore Maynard 64
Visit to Voltaire ..... Gouverneur Paulding 66
Rescuing Agriculture ..... Edgar Schmiedeler 69
To Jonas (*verse*) ..... Jean McLean 71
A Modern Mathusala ..... Daniel S. Rankin 71
Land Lovers (*verse*) ..... Frances Hall 72
Seven Days' Survey 73
The Play and Screen ..... Grenville Vernon 77
Communications 78
Books ..... William Franklin Sands, A. K. Parker, Ambrose Farley, John Sherry 80

Previous issues of The Commonweal are indexed in the *Readers' Guide* and the *Catholic Periodical Index*

THE CHURCH ADVANCES

THERE are many facts giving good cause for great rejoicing, on the part of the Catholics of the United States, contained in "The Official Catholic Directory" for 1935, published by P. J. Kenedy and Sons, and issued last week. First of all, the figures of our Catholic population indicate a very substantial increase. They show that there has been a gain of 200,459 above the figures registered in the 1934 directory; which also showed a gain of 54,191 over the figures reported in 1933. For the past ten years the increase in Catholic population has been 1,869,025; and for the past twenty years it has been 4,213,723. Including Alaska and Hawaii, the total Catholic population of the country is estimated by the Directory at 20,523,053. Thus, in spite of the almost complete shutting out by the new immigration laws of the flow of Catholics from foreign countries, the children of the Church have increased strongly.

How far the gain over the 1934 figures is to be explained by more accurate, or more complete, statistics supplied to the Directory by the diocesan authorities, is not apparent in the summary given by the N. C. W. C. News Service; but we suppose that this factor is present, inasmuch as it is stated that every diocese, with the exception of the Vicariate of Alaska, is now reporting to the Directory, at least in regard to conversions.

The number of converts reported for the year is particularly gratifying, the number being 63,845; being a gain of 14,664 over the previous year. We expect (and indeed we hope) that voices will be raised, as in the past, in certain circles of zealous apostles, proclaiming that even this goodly company of converts is far smaller than it would be, and ought to be, if the apostolate among non-Catholics were carried on in a spirit, and on a scale, commensurate with the vast

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

opportunity presented to the Church. This may be quite true: we think it is; but, nevertheless, a gain of 14,000 and more converts over the figures reported in 1934, and the grand total of more than 63,000 for the year, are most impressive, and are a splendid augury for the years ahead.

The figures for the clergy likewise show a substantial gain, an increase of 795 priests, of both the diocesan and the regular clergy; the total number now being 30,250. Eight more seminaries have been established, bringing the total up to 193, with 23,579 seminarians under instruction for Holy Orders: an increase of 3,114.

In the field of lay Catholic education, however, there are serious losses, as well as encouraging gains, reported. But when it is recalled (provided that anyone can for a moment forget) the tremendous difficulties against which all our schools are contending because of the continued depression, the gains are much more remarkable than the inevitable losses. To take the latter first, while there has been an increase of thirteen parochial schools—there are now 7,442 such institutions—the number of pupils attending the parochial schools has declined by 14,880; the total number of pupils in attendance being 2,209,673. There are seven less academies for girls than in 1934. On the other hand, six new colleges for boys have been established. The continuance of the forward trend in Catholic higher education is proven by an increase of high schools, to the number of 106, which raises the total number to 1,134, with 186,948 students, an increase of 4,240 over 1934.

In the field of charitable institutional work, the Catholic orphan asylums have declined by two, with 43,769 orphans being cared for: a loss of 2,505. On the other hand, eight more homes for the aged have been opened, there now being 155 such institutions. The number of hospitals, 669, remains unchanged.

What these statistical facts and figures—which, on the whole, so amply prove that the Church in the United States is advancing steadily and strongly, practically all along its far-flung front—cannot, of course, reveal, is the glorious self-sacrifice, and hidden sanctity, and firm devotion, and enormous, unceasing labor which motivate and uphold the servants of the Church in this advance in the face of all the great obstacles in her path. That epic of Christianity lies concealed beneath the surface of the statistics, awaiting some poet-historian of the future to give it shape, and reveal it to all the world. Meanwhile, however, all Catholics with even a modicum of imagination cannot fail to be thrilled with the vision of the vast Catholic force which gleams through the calm figures of the Directory—the force of the Church in action, permeating the national life, the leaven in its mass; uplifting its ideals, directing its way toward the only road which is consonant with humanity's true nature: the road of Christian civilization, which by the grace of God is traveled by many with fidelity and zeal, despite the hardships of dust and rain.

Week by Week

The Trend of Events

AS THE smoke of battle cleared away, leaving business men not committed to the views of the Chamber of Commerce of the United States anxious to assure Mr. Roosevelt of their support, and making it obvious that engagements of a yet unpredictable magnitude would grow out of Supreme Court opposition to various new laws, it was more certain than ever that the New Deal is an isolated philosophy saddled with duties very like those which have beset moderates in all ages. The problem is not merely one of finding a "middle way," though this is also inevitably part of the work to be done. Moderates of stature, like Danton or Bruening or the English reformists, were men who set for themselves and their peoples a social goal of merit which they hoped to reach through hard work and educational influence. The difficulty always is that being moderate is the consequence of great social and economic disturbances, which breed extremists as hot weather produces flies. Therefore concessions must be made for the all-important purpose of retaining political power. Of the present government it can be said, for instance, that it has bestowed any number of costly rewards on the Right and Left. Other munificences are imminent, some of which—like the soldiers' bonus—are little to the liking of the White House. The sum-total of the oil thus purchased by the New Deal for pouring on troubled waters is almost enough to stagger even so rich and prodigal a land as ours. But these favors and expenditures are wholly justifiable if the Roosevelt plan is correct, and if both recovery and social conscience make sufficient progress to effect a dampening of extremism. Undoubtedly the correctness of the plan cannot be demonstrated: it exacts something like an act of faith from its supporters, who are activated less by conviction that every experiment may be right than by the fear that the lack of some intelligent purposiveness would mean the triumph of chaos.

THERE is, however, one grave defect in the New Deal which has been there from the beginning—an unwillingness to recognize the extent to which business and social action in the United States must be bound up with developments

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

throughout the world. This trait is probably a natural heritage of the Democratic party as at present constituted; but it seems also in a measure to reflect the purely "national" mood of individuals high in the councils of the New Deal. Our stake in the world at large is declining very obviously, and the few minor "trade agreements" signed during the past year offer practically no assurance that improvement will take place. Monetary policies have not been coordinated with the interests of other countries; political influence no longer exists, to all intents and purposes. The current rate of decline—or, at least, the present degree of stagnation—will inevitably lead to a situation of genuine peril. For in the last analysis the expansion of industrial activity in the United States cannot go beyond very modest limits unless there is a vigorous world market. Accordingly the matter of our international relations seems destined to occupy a far larger share of public attention than has been given it during the past few years.

A Matter of Duty

OF THE manner in which anti-Semitic theory is working itself out in Germany few Americans can form an impression. The elimination of Jews from public office, or from remunerative professional activity, is one thing; the war to the death on Jewish blood is another. Matters have got to such a fantastic impasse that Catholic or Protestant citizens having a Jewish grandmother are forced to send their children to non-Aryan schools; and men who are themselves converts are ostracized socially and economically from all contact with members of the Church to which they belong. Many of these people have been forced to emigrate; some have even come, in despair, to the United States. Under the circumstances they are all paupers, since no one is enabled to get any money out of Germany. We cannot ignore the fact that here is a persistent, inescapable demand upon our Christian charity. These victims of a fantastic delusion bear witness to the truth which our faith irrevocably proclaims—that there can be, in the sight of God, no such "sin of blood" as the Nazis profess to have unearthed. Yet the sad reality is that no help for a body of Germans now said to number many thousands is available. Here and there an individual English or American Catholic is working hard to get help for some individual case. But no fund, no organized relief effort, no committee, has been established. The whole problem is passed over in strange silence. A journal like ours can do no more than point again to the challenging need. If a cup of cold water may gain the Kingdom of Heaven, there ought to be no doubt that ignoring a demand such as the one which now exists as a result of National-Socialist brutality is a negation of charity and an offense against the light.

George V and Monarchical Tradition

MILLIONS of Englishmen gathered on May 6 to applaud the King and Queen, united during twenty-five troubled years on the throne which has always, for better or worse, symbolized the moods of a great nation. We feel that George V has borne himself extraordinarily well. In private he may have been chiefly a yachtsman, a philatelist and a man of family. To our knowledge little that is striking, witty or brilliant has ever been attributed to him. Yet something identifiable with the sober common sense demanded by an epoch of extraordinary turmoil, creative of both death and hunger, has characterized this remarkably tenacious and prosaic monarch. He wore few of the medals associated with military prowess, but he bore himself like the representative of stability. No one would have said that he was progressive, and yet he did bold things like refusing to take the anti-Catholic oath. Having risked his life to carry out a public function, he lived to see a people pray for his recovery. He must have felt at times that the permanence of even the British crown is doubtful, and still it was not in him to betray an inkling of scepticism or insecurity. We Americans are not interested in monarchy. Were we, however, to devise a ruler for ourselves, it is probable that we should be able to think of none better than George V.

Feminine Weapons

SOME years ago, when Mr. Chesterton was begging women not to ask for the vote, he nevertheless gave them a piece of strategic advice. If they would use feminine weapons, he said, victory would ride upon their banners. If, for instance, every woman nagged for the vote for a month, she would infallibly get it. Without going up any of the vistas of social and domestic history which this remarkable counsel opens out, it must yet be admitted to be excellent practical counsel; and if Mr. Chesterton has come meanwhile to a better mind in the matter of woman's suffrage, he will be gratified to see that it is at last being carried out. By the use of weapons even more feminine than nagging, the determined and courageous women suffragists of France have just staged a successful straw vote during the Paris municipal elections. Outside the thirty-six polling booths of Montmartre, thirty-six boxes were set up on tables, and the citizenry were solicited to cast their ballots there also. Why the police should have interfered does not appear, but that the women expected their interference is proved by the prepared response they gave it; clouds of per-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

fumed face powder hurled into constabulary faces and over constabulary uniforms, from dozens and dozens of dainty powder boxes. The police finally prevailed, as probably goes without saying: but they were so dismayed temporarily by the unexpectedness and concentration of the attack that a very large favorable vote for women's suffrage meanwhile had time to pile up—16,000 votes, about half of them from men.

THE LEGEND that our race is losing its endurance seems liable to at least one series of setbacks. There are the frequently recurring stories, all of them authentic, of the *sang-froid* with which children encounter situations of great strain and hardship. The examples that come to mind first are probably the spectacular ones furnished by the two little girls, one from the Eastern part of the country, one from the West, who survived kidnaping, terrorization and—one of them, at least—protracted physical suffering which would have prostrated or demented an adult, apparently with health and nerves quite unimpaired. But there are cases even more extraordinary, supplied by children even younger: cases which simply baffle any rational person, especially any person with a knowledge of the unremitting care normally necessary to keep such children from fear or hurt. Perhaps a year ago, a toddler from the vicinity near New York furnished such a case; the current instance, from Wisconsin, is practically a repetition of it. A baby of two or thereabouts magically gives his or her attendant adult the slip, wanders off into the woods, stays there for two or three days (and nights), subsists somehow without food, sleeps somehow in that great, unpeopled, cold darkness, and is discovered playing. These are things no one can explain. The ancients figured them by the tales of wolves and bears which suckled and protected babes. We invoke the deeper and truer image of the guardian angel.

The Younger Generation

SPEAKING at the graduation ceremonies of the Military Academy in Moscow on May 6, Joseph Stalin substituted for the old slogan of the Five-Year Plan, "Technique decides everything," a new one, rendered into English as "Cadres decide everything," or (by another translator) "Personnel is everything." He apologized for the "Leninist choice" which forced the party to create Russian technical industry at the expense of general consumption and to secure Socialism in one country against a hostile world, and for the "Leninist Discipline" necessary to accomplish this. Weaker brothers "forgot that we were Bolsheviks—a people of special make. . . . They forgot that we were forged and hammered out by the great Lenin, our leader, our teacher, our father, who did not know and did not recognize fear in the struggle. . . . On the road we had thereby to beat into impotence some of these comrades. But this cannot be helped. . . . [In order to man the industrial machine and derive full benefit from it] we must finally realize that of all the valuable capital that exists in the world persons and cadres constitute the most valuable, the most decisive capital. . . . We must in the first place learn the value of persons, the value of cadres, the value of each worker capable of bringing benefit to our common cause." This sounds superficially almost like an address of the Pope. It appears to us, however, as a primary contradiction of Marxian philosophy, as self-deceiving and self-defeating. The "heartless, bureaucratic and absolutely disgraceful attitude toward workers" which Stalin decries in his speech cannot be changed by such a relative point of view, by a philosophy which considers workers capital, even if the most decisive, which values them for the benefit they can bring to our common cause, which can boast that, when technique was the most important thing for the State and comrades had to be beaten into impotence, "I must admit, I also applied my hand in this case." If Stalin wishes individuals to be respected he should call in a philosophy which recognizes their more objective value.

"Cadres Decide Everything"

WE FANCY that relatively few in THE COMMONWEAL audience will be greatly bowled over by the Pulitzer Prize awards, or made to feel that they simply must read the books chosen by the committee or die. As for our single selves, we declare proudly that never once have we cracked a tome because the author got $1,000 in the month of May. Even so these prizes are all to the good, helping as they do to keep the wolves from literary doors and to give a hapless scribe something further to aim at. The present judges are conservative-minded. Possibly they are a bit duller than they ought to be, but at least they seem comparatively inoculated against torrential downpours of critical angleworms engineered by clever devils who know how to get a bite even after the trout have gone to bed. Zoë Akins's play wouldn't make anybody come back for another look, and still it has more intelligence than sex—a striking anomaly in these theatrical times. We put Josephine Johnson's novel on our list of 1934's best books—a circumstance of which that masticator of all literature, Lewis Gannett, was not aware. And how could he be, when for him and most of his tribe (with the signal exception of Harry Hansen) the achievements of Catholics are something to be avoided as the plague?

Pulitzer Prizes

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

EUROPE'S ZERO HOUR

By PRINCE HUBERTUS LOEWENSTEIN

With Germany isolated and the nations committed to an armament race, the future of Europe seems dark and unpredictable. There is no unity, even of practical policy, among the nations, the sole bond being the same fear which is engendering ultra-nationalist tendencies. Prince Loewenstein believes that the sole basis for hope lies in the possibility of a Germany totally different from that which now exists. He outlines the work which has been and continues to be done in behalf of such a Germany.—The Editors.

WE WHO live in a time when the act of consciously repudiating history is a world-wide phenomenon, when movements called National-Socialism and Communism seek to obliterate everything which binds us to the past and gives the unstable present a core of permanency, and when unscrupulous egoism seeks to be governed solely by utilitarian principles and is ready to repudiate tomorrow what it endorses today, may well, being Catholic citizens, seek to preserve for the future values of thinking in terms of historical development. And quite apart from the future the sense of history is important even in the present chaotic hour; for it may protect us against being victimized by those whose only goal is to increase their power. For these reasons it is worth while to go back again to the vote of January 13 in the Saar Basin. Even though months have now passed and there is no longer an independent Saar population, what happened has still no little influence on political and social trends.

In the fight for the Saar all the energies which Europe possesses were banded together: the political influence of the great European nations which belong to the League, the mighty terror and propaganda machinery of National-Socialism, and the effort of German idealists and German lovers of freedom to wage a hopeless battle against the entire opposition. For there was beyond any doubt an alliance in this instance between the League powers and the National-Socialists. It was no open covenant. It was merely a secret agreement, but this fact did not impair its strength. Let me give just a few illustrations.

Fourteen days before the voting, the Governing Commission under the leadership of Mr. G. G. Knox removed the chief of police of Saarbruecken, Captain Machts, from office. Immediately afterward I was standing with him at the window of a hotel from which one had a view of the open square in front of the railway station. "Why were you removed from office?" I asked him. "There's the reason," he said and pointed to the street where huge masses of National-Socialists were beginning to assemble. Demonstrations had been forbidden by the Governing Commission, but here was one taking place before the very eyes of the police. Yes, practically under the protection of Captain Machts's successor! In a few minutes frenzy had risen so high that the crowd began to lay siege to the buildings occupied by the French mining administration. Now a minor police official gave his men the order to disperse the crowd, but the new chief of police forbade him to do so and on the next day fired him. From that point on there was no longer any real check on National-Socialist demonstrations—the streets belonged to them and the police gave them every possible encouragement.

A number of typical incidents might be adduced. On the ground that I was not a resident of the Saar, I was ordered out of the district by Mr. Knox nine days before the election. It is true that this order was countermanded on the same day owing to protests received from various parts of Europe, but my paper, *Das Reich,* was no longer permitted to appear. Furthermore, the commission had notified the press of my expulsion twelve hours before any word of it reached me. When one bears in mind that practically all the publishers and editors of National-Socialistic papers in the Saar were not citizens of that region, it is odd enough that it was I and not any one of them who was ordered out. Again, the press chief of the Saar, acting in conformity with instructions received from the government, refused to give me a press card although I was the accredited representative of the *Tagblatt* of Prague. "I know that I have no right to refuse to give you a card," he said, "but you will have to file a complaint with higher authorities."

On election day proper auxiliary police were called into action, all of them National-Socialists. A protest against this which Max Braun, leader of the Social Democratic forces, immediately made was given no attention whatever. The "status quo front" consisting of Catholics, Socialists and others was practically unable to do any campaigning, for the terroristic methods of the National-Socialists, who had the support of the government, destroyed every opposition.

Yet there was a time when the government was honestly concerned with giving the "status quo front" every possible opportunity. The change occurred during the last four weeks before the vote, singularly enough immediately after En-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

gland had seemingly altered the course of its policy by sending troops to the Saar. It is worth remembering that then, temporarily, the British government had been convinced that a real threat of war existed and that National-Socialist orations in favor of peace meant nothing at all. At this same time I was in London and was given the opportunity to present again the reasons why the fight in the Saar was a matter of general European importance. The "status quo front," I said, was not motivated by anti-German sentiment but was thinking in purely national German terms. The objective was to make the Saar an autonomous German state which was to be under the protection and not under the sovereignty of the League. This autonomous government, the constitution of which had been drawn up and presented both to the British government and to the League, was to form the basis upon which a Germany of the future could be erected. It was to be what Piedmont had been for Italy during the nineteenth century. We held that all Europe must be interested in this solution of the problem, since the chaos which National-Socialism would inevitably leave behind in Germany might well lead to a universal catastrophe, if there was no point in any German territory round which efforts at reconstruction could assemble.

Besides it was obvious that the fact that National-Socialism might be defeated in the Saar was in itself significant. Its power would be so weakened as a result that it could not possibly dare to encourage any resort to war. On the other hand, it was probable enough that a huge majority for immediate return to the Fatherland would prove a weapon with which Hitler could fan chauvinistic passion inside Germany to new heights—the old means used by all autocrats to take the public eye away from the really pressing problems of the time. I might add that in the Saar those opposed to National-Socialism would only vote for a "status quo" if they were given the guarantee that at a later time Germany could return to the Reich. This guarantee was actually given by the League but was never presented to the Saar population in anything but a vague way. For this reason almost everybody believed the National-Socialist conviction that "status quo *now* means status quo *forever*." As a matter of fact, the supporters of the "status quo" did not wish to be sundered from Germany: they wanted simply to preserve for the Germany of the future a free province.

But it was impossible to prove the rightness of this contention and both Germany and world society as a whole suffered as a result. In the Saar conflict, the opportunity was missed to bring peace to Europe in a short time and the fault is clearly that of the League powers. I say that Germany has suffered because the National-Socialist victory could only be, under the circumstances, a terrible defeat for all those who were working in behalf of the German future. I compare this defeat to the defeat of Legnano where the idea of a super-national, universal Holy Empire, incorporated in the person of Frederick I, was fatally weakened through the fault of the nationalistic Henry the Lion.

The history of a people is subject constantly to the same governing rules. In so far as Germans are concerned, their history is characterized by the unending struggle between universalistic and nationalistic conceptions of the State. The great representatives of Germany, the genuine elect, have always professed the view that Germany's mission lies in the administration of the Roman heritage, that is, in service to the supernational community of the Christian West. The list of these men begins with the Emperor Otto the Great, the founder of the Holy Roman Empire of the German Nation. It continues through all the Saxon and Franconian emperors and finds its highest perfection in the Hohenstaufen Emperor, Frederick II. This same idea vibrates in Walther von der Vogelweide and in the statutes of the earliest German code of law, the Sachsenspiegel. It is represented with the fullest clarity by Dante Alighieri whom we may term "German" in the sense that he saw in the empire thus constituted the ideal structure of a community of peoples. Dante's letters to the Emperor Henry II and his "Monarchia" are permanent documents of German universalistic conception of government. This idea was preserved even into our time, the line of transmission going over Ulrich von Hutten, who sought to help the Emperor break the power of the nationalistic German princes, to Goethe, who beheld in Napoleon, in spite of everything, a universalistic mission far transcending the limitations of mere nationalism. This universalistic conception of the empire was also the reason why the Junkers of a century ago—the grandfathers of the sponsors of the present National-Socialist movement — undermined the power of such reformers as the Baron von Stein. In our own day the name of Stefan George may stand for the thousands who have not lost faith in the coming universalistic society.

All this—this which is genuinely German in essence, form and deed—has nothing whatever to do with the existing régime. The National-Socialists, in so far as they are at all conscious of history, are the heirs of Hohenzollern particularism, and being cribbed and confined by their narrow nationalistic outlook have also been incapable of understanding a nobler conception. Its precursor was the Guelph idea which was always hostile to universality. For this reason the most German of all emperors, Frederick II, knew well what he was doing when he even ac-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

cepted French help at Bouvines, in order to overthrow the Otto IV who is today venerated by the National-Socialists as one of the defenders of the "folkic" conception against the Hohenstaufen emperors who were "partly southern."

The immediate application to the present of these historical reflections can be easily summarized. The foreign and domestic politics of the German Reich depend upon the spirit which actuates governing statesmen. A Germany which considers itself the heir and administrator of a universalistic Reich is a peaceful Germany. It does not need to conquer alien territory, since in the strict sense no part of Europe is alien. It knows that every land has its particular purpose, to be accomplished within the boundary of and for the well-being of the European community. In the territorial realm, it is the fulfilment of the Pauline saying that we are all one and that no member-party must assume the duties of another.

I do not say that the Weimar republic corresponds to this picture of the Reich, for it was based on too weak a conception, it was widely divorced from tradition and it was too imperfectly Christian. But I do say that this republic, now so frequently denounced, was closer to the real Germany than National-Socialism which outwardly is so given to pounding its chest, rattling its saber and breathing threats of war. The fact of the matter is that the weakened Germany of the years following the war was, despite its lack of military equipment and its poverty, able to play an incomparably greater part in the spiritual leadership of the world than the National-Socialist Germany can, despite its tanks and bombing planes. The reasons why are easy to grasp. A nationalistic, heavily armed, militaristic Germany is even at the best only one strong military power in the midst of other strong military powers, which therefore gives it no special significance. A peace-loving Germany on the other hand, a Germany of social justice, a Germany of high and discerning law, of science, of investigation and of freedom, is the strongest power which our present cultural energies can produce. It is a power which works for all peoples and thereby influences and in a measure governs all peoples.

It was such a Germany of which I was thinking when I went to the Saar; and for it we are today still carrying on a battle which seems lost in advance, but which ultimately we shall certainly win. For we represent Germany and Adolf Hitler does not. Indeed we *are* Germany. All the rest is something alien, something non-German, even though those who make propaganda for it sit in the high places.

It was easily predictable that the sole strength of which National-Socialism was capable would consist in promoting rearmament and war. It has no constructive impulse of a political, social or cultural character. It rules through terror and force, believing that the unity of the people can be effected only if the atmosphere of war is artificially created and all agreements are abrogated. We who have known the situation in Germany and the tactic of the National-Socialism movement predicted all this years ago. We issued warnings but few would believe us. We gave advice but the ruses of Adolf Hitler were accepted. We said the Nazis must be defeated in the Saar if the peace of Europe and the solidarity of Germany were to be preserved, but Hitler replied that the Saar was the last obstacle to peace and the great powers believed him. Or was the real situation known in England, which merely felt itself too weak to take active steps? If the answer is affirmative then the National-Socialists guessed correctly when in November of last year they themselves took steps to see that revelations concerning their armaments appeared in the English newspapers. Today these tricks are no longer necessary. Now the Hitler government has made so much progress that it feels able to frighten others; and consequently we have read about air maneuvers, conscription and other things. The weakness of England (or rather the weakness of the English government) is worth several army corps to the National-Socialists. London may wake up only when planes bearing the *Hakenkreuz* fly over Piccadilly Circus.

Of course we have not yet progressed that far: conversations are still in order, diplomats are still visiting Hitler to find out what all this arming of millions really means. But what can it mean? When the riding master boxed the ears of the clown in the circus the victim asked, "Was that in fun or in earnest?" "In earnest," answered the riding master. Whereupon the clown laughed happily and said, "I wish I could think of as good a joke as that!"

We who represent the real Germany are proud to say, "Not guilty." We declare, in the name of the unfortunate and oppressed German people and in the name of the Christian Empire the beleaguered heirs of which we are, that in this zero hour there must be saved what still can be saved. Let Catholics in all countries unite and Christians of all confessions join together, restore the lost prestige of the League of Nations and thus prevent the outbreak of war. For the end of National-Socialism will come when the hope of the way out through conflict grows dim.

No land is too far from the European scene to escape being drawn into the chaos which looms on the horizon. There will be no isolation when this catastrophe occurs. We are actually living in one of those dark hours threatened by night in which no man can work. May God give us the power to do now what must otherwise remain undone forever!

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE LAY FACULTY AGAIN

By THEODORE MAYNARD

THE SUBJECT discussed by Mr. Ward Stames and Professor Jeremiah K. Durick in THE COMMONWEAL of April 12 and 19 is of such interest and importance that I venture to state my own position—one that is almost exactly midway between theirs. Each of the two men seems to be partly right and partly wrong; for this reason I think further examination of the question might serve a useful purpose.

At the outset it should be remembered that nearly all professors have grievances—most of them legitimate—and that professors are notorious grumblers. Except for the favored few in endowed chairs at our larger secular universities, the professor is poorly paid, lacks security and (as a consequence) lacks also the dignity which should be attached to his office. Like the policeman's, his lot is not a very happy one. Further it should be pointed out that any layman who seeks to serve the Church, in whatever capacity, is normally called upon to make great sacrifices. For instance, the writer who addresses himself primarily to a Catholic audience (at any rate in America) can seldom find a reading public to support him. By comparison the Catholic professor is well off, and that (to be personal for a moment) is why I became one.

This is not to say that there is no justification for Mr. Stames's complaint. Some of the things he says are perfectly true; others are partially true; but a few are not true at all—unless as isolated instances. The main trouble with his article, however, is that it was so evidently written because he was smarting under a sense of personal injury—that and its assumption that the attitude to which Mr. Stames rightly objects is general among priests teaching at Catholic colleges. He feels that he was insulted by not having been invited to faculty meetings, to which—so he tells us—no laymen are ever admitted. Here he is mistaken. At the Catholic University of America, as at the universities of Notre Dame and St. John's (Brooklyn), and Mount St. Mary's College, and no doubt at many similar institutions, lay members regularly attend faculty meetings. But is not Mr. Stames somewhat singular in yearning to be present at such dismal functions? St. John's University, so I am informed on good authority, pays a fee to encourage attendance; and Mount St. Mary's fines those who fail to be present. Even in some Jesuit colleges laymen take part in these meetings. If it must be admitted that nowhere (except at perhaps the Catholic University) are laymen admitted on equal terms with priests, I do not see that they have any right to object. After all, the Church must be controlled by priests, and laymen can be no more than consultants and auxiliaries. This is not due to any intention of degrading them to the rank of janitors, even if, in individual cases, they do find themselves in a somewhat dubious position, or subject to positive humiliation.

If Mr. Stames received advice from his priestly colleagues as to the technique of his teaching, I can understand his resenting it. But I have never had anybody attempt to interfere with me. In either event one should not argue from the particular to the universal. Mr. Stames it surely in error in saying that conditions in Catholic colleges are such that a lay professor can rarely be induced to remain longer than one year. More often it happens that a lay professor is dismissed after one year. But a predecessor of my own occupied his chair for forty-seven years. The most serious criticism that a lay professor might make of Catholic colleges is that such a case is exceptional, and that tenure of position is precarious. The salaries, though low, are as a rule paid out of meager funds. However, in certain cases there is reason for believing that the plea of poverty is exploited.

Mr. Stames stresses instead minor and incidental points, and can be shown to be defending a fallacy in his main argument. "Theoretically," he says, "at least one half of the faculty should be lay instructors." There is no theory about this at all. To what principle of Catholic education does Mr. Stames refer? Twenty years ago not 10 percent of the members of a Catholic faculty were laymen. If present conditions continue, probably not 10 percent will be laymen twenty years from now. Their present employment is merely a matter of expediency.

Mr. Stames's thesis is that priest-professors fail to make a distinction between their priestly and their professorial functions. It is rather he who fails to make the correct distinction. There may be men who imagine that ordination is equivalent to a Ph. D. There are certainly men who imagine that their doctorate has endowed them with almost supernatural wisdom. And many a Catholic college and university is staffed by men hardly one of whom has a Ph. D. worth the vellum upon which it is engrossed. Of those who pontificate, or, as Mr. Stames quaintly puts it, who throw out "sacerdotal pronouncements made in a more or less *ex cathedra* tone of voice," not all are priests—not by a long shot.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The true statement of the case I believe to be this: that though the majority of professors (lay or clerical) are indifferent teachers, a priest who is a good (or fairly good) teacher is to be preferred, other things being equal, in a Catholic college to a layman. His priesthood as such does not make him fit to teach history, or mathematics, or sociology; but so far from being a detriment, it is of decided advantage in the event of his being a scholar in his field and able to impart to his students what he knows. What Mr. Stames has in mind, I take it, is this: that there are priests teaching in Catholic colleges here and there who are retained in their positions merely because they are priests, but who would be promptly dismissed as incompetent were they laymen. Though I do not consider this a happy state of affairs, I believe that the priestliness of a priest-professor is—apart from all other considerations—an advantage to a Catholic college, and I know that not a few laymen with neither gifts nor grace to recommend them manage, most unfortunately, somehow to hold their jobs.

Professor Durick shows himself a much better informed man than Mr. Stames. My objection to his argument is that he tries to smother and throttle his antagonist, by saying as he does: "Questions and answers such as Mr. Stames proposes may seem embarrassing if not positively heretical, because they strike at the heart of the entire problem of Catholic Action." This holy horror strikes me as richly absurd. Professor Durick must know perfectly well that it is not heretical on Mr. Stames's part to ask these questions—or to suggest answers. He must also know that Catholic Action is definitely helped by a frank discussion of so vital a matter as the relation between the clerical and lay members of our Catholic faculties. As a matter of fact his own article is even more critical of clerical professors than was that of Mr. Stames. But its criticism is more judicious and cautious, and is free from personal bitterness. He refuses to be irritated by pin-pricks, and he points out facts ignored by Mr. Stames. The most important of these facts are that lay professors in Catholic colleges can be, as Pope Pius XI put it, only "auxiliaries" to the priests; and that in America in recent years an "increasing number of laymen . . . have been appointed deans, directors of studies and even presidents."

Improvement of status is (or was) occurring, though some of the high-sounding titles are merely nominal. On this point I was illuminated and entertained one day while sitting in the parlor of a Middle-Western girls' college talking with several of the nuns and the layman who was their president. The telephone rang, and one of the nuns turned to the "President" and said—in the tone one would use to a butler—"Please see who that is." He was a young man of about twenty-eight, still somewhat dazzled by his Ph. D. and his appointment. Actually he was, of course, merely a publicity agent under a resplendent name. On the other hand, there are half a dozen able and experienced laymen—nearly all connected with Catholic women's colleges—who exercise real authority. It should further be remarked that the dean of the Catholic University Graduate School—the most important position in the American Catholic educational world after that of the president of the university—is a layman.

American Catholic universities might learn something from the inspired wisdom of little St. Basil's College at Toronto. There the two foremost lay Scholastic philosophers of our time—Maritain and Gilson—teach. It is managed only by heroic sacrifice on the part of the Fathers. Notre Dame has done something along the same line by inviting Chesterton and Shane Leslie to give courses of lectures. Some enterprising university president would do well to bring the two Christophers—Dawson and Hollis—over on a permanent contract. The fact, concealed or not mentioned by both Mr. Stames and Professor Durick, is that Catholic education is at a crisis. The survey of American graduate schools conducted a year or so ago—the findings of which have never been published in detail, but which lie before me as I write—are, in their estimate of Catholic universities, to be described by no other word than devastating. The leading teaching order in America—presumably impelled by this painful spur—has decided that, as even its intensive training will no longer be accepted as the equivalent of the Ph. D., it must send its more promising men for their doctorates to Harvard, Oxford, Cambridge, Yale and Princeton.

This policy, if feasible (as it would seem to be), and persisted in, will incidentally result in a reduction in the number of lay professors in colleges controlled by the order. The few who remain will be men of distinction, irreplaceable specialists. The benefit to Catholic education will be incalculable.

For those laymen who remain on Catholic faculties better provision should be made than is at present available. The only way adequate pay and security of tenure can be guaranteed is by the establishment of endowed chairs. Otherwise the layman will always be in danger of being replaced, for economic reasons, by an unpaid religious. And even when he is given a job, he will be underpaid. All this is freely admitted in private by the heads of our colleges; but they just as reasonably ask how all this is to be accomplished. Is not Professor Durick a trifle smug in talking about the "poetry" of professorial poverty?

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Efforts are being made at the Catholic University to create endowments for professors; the plan, however, is not likely to be adopted by many religious communities. Yet until this is done the position of the lay professor can never become satisfactory. The appointment of a new superior may ruin him, and he cannot escape, however innocent he may be, from the entanglements of faculty politics.

There is, however, another possibility—the endowment of Catholic colleges under the control of corporations of laymen. There is a real need for institutions of this type, and ways and means for the opening of one were actually being considered just before the depression ruined so many hopes. Chimerical as such an idea may seem at the moment, eventually, I believe, we shall see such colleges, but probably not for some time.

VISIT TO VOLTAIRE

By GOUVERNEUR PAULDING

VOLTAIRE'S house at Ferney is comprehensible to an American. It is a country house with nothing of the castle and it reminds him, with its implications of calm and restraint, of what, if he be a Northerner, he is accustomed to think must be the great houses of the South. It is perhaps less casual, for the avenue leading down to the village is closed by a forged iron gate that sets a bell in motion when it is opened. It has a park of great trees, a formal French terrace facing toward the Lake of Geneva and the Mont Blanc. The Swiss frontier is but a few hundred yards away. For Voltaire the fact had its charm: viewed from Geneva he lived in France; when the extremely tolerant royal government showed signs of annoyance he could step straight from his own property into republican Switzerland. He enjoyed opposing the pictures of the free and noble Swiss peasant and the tyranny-ridden Frenchman, but life is complicated and the Swiss at his doorstep belonged to the Geneva oligarchy, in the main severe, capitalist and gloomy. There were, of course, from this environment notable invasions into science, art and statesmanship. In this last activity Geneva had provided, with what seems peculiar favoritism to the republican form of government, Necker to France and Gallatin to the United States.

Within the house a great deal of Voltaire's furniture remains; paintings bought by him or given him by all the great of the century—by Catherine, by Frederick—still hang on the walls; the disposition and decoration of the rooms have not been altered. Two of them are set aside to hold a collection of objects relating to him: the exquisite pastel by Latour of Voltaire as a young man; the faded laurel with which he was crowned among the actors of the Théâtre Français on his last triumphant visit to Paris; contemporary medals and statuettes. There is even a contemporary apotheosis in which Voltaire in a flowing white robe enters the billowing white and blue of an eighteenth-century Parnassus, led by the Wise Dead, also in white robes, greeted by Truth, a lady in no robes at all, while Superstition, Ignorance and Tyranny writhe in agony, lower left. The painter is unknown, the execution not of great interest, the taste not ours; even the conception is faulty if the triumph is meant to be complete, for tyranny, ignorance and superstition are more highly placed than they ever were in the eighteenth century and truth as desirable and elusive. In the library of the Ferney house are the great editions of Voltaire's works.

Visiting there, it was easy and inevitable to think of the amazing intelligence of the old man who had lived there the later years of his extraordinary life. There was an etching of him, a thin old man and bent, with legs like sticks, in a flowing dressing gown and with a bonnet on his head above the famous smile. Terrifying, surely, but not so malevolent as one had been led to suppose by the accounts of his enemies. It was more that it was shocking to see this intense fire of energy in a body so obviously approaching the end of its usefulness. Yet shocking only routine, since the saints also forced the body beyond the limits of normal endurance. Voltaire and the saints! One had no intention of making him a saint, yet retracing his steps, walking up and down the long arbor way of trees that he had planted himself, in the autumn light, one felt a need to consider him anew. He was, of course, "the arch-enemy of the Church, a brilliant and witty writer, at the origin—with Rousseau—of the mentality that had made possible the French Revolution." So much seemed at call from memories of literary textbooks. But these textbooks were written by people who took for granted that the French Revolution was damnable, and this was an attitude no longer acceptable to anyone aware of the disintegration of the French governing classes in the years that preceded it.

That he was the arch-enemy of the Church Voltaire would have been the first to admit, unless one came upon him in one of his not infrequent moments of terror and abject dissimulation.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Yet his effort in this direction had, by the test of time, reduced itself to those elements that are immortalized in the apothecary of "Madame Bovary." After Flaubert it was impossible clearly to grant him weight, volume: as an enemy of the Church now he seemed slightly unreal. Of his wit there could be no question, but an appreciation of it demanded a certain historical and literary culture and, moreover, a perfect knowledge of French. Clearly it was insufficient to account for the universal acknowledgment that his name was a great one. Perhaps of all his tremendous literary production, the short story, "Candide," was the only work ever read by anyone in our time. His plays and tragedies were unplayable, unreadable. With the notable exception of his "Century of Louis XIV," his historical and scientific works were useless now as science or history. "Candide" of course would never die, but Voltaire wrote it for his amusement, considered it as of slight importance and would have felt humiliation had he known that it would remain as an only literary title to glory.

There must have been something else, one reflected, and proposed to visit the library in the evenings. Yet when the evenings came, under the lamplight, with the portraits on the wall in half darkness, it was very pleasant to talk with one's host and have from him a picture of Voltaire's life at Ferney. He arrived to take possession of the house dressed as though for Versailles, delighted, gracious, slightly ridiculous, very much the Lord of the Manor. He took himself and his new position as feudal proprietor very seriously indeed.

One need not be ungenerous about it for his instinct was right. It was, indeed, one of the causes of the Revolution that so few people were seriously conscious of their local duties. An unforgivable fault in the monarchy was that it found no way to prevent the great landed proprietors from using their land simply as a source of revenue with which to pay their establishment at the court of Versailles. Absentee ownership, which means ownership entirely for profit and without responsibility or initiative other than that dictated by rapacity, in the eighteenth century, rapidly showed its disastrous and inevitable effects. In the twentieth, as a technical part of capitalism, it could not fail to produce them. Voltaire came to Ferney many years too late to enjoy those full seigniorial rights that would have suited so completely his temperament, but he acted at once to preserve what remnants of them he could. There was lengthy litigation with the parish priest over the question of tithes, appeals to the King in Council, a correspondence with Versailles that threatened to be endless until his high-placed friends at court refused to continue with the matter.

All this might be amusing, but if he could never forget his rights, he did not forget the duties toward the village they implied. He created an industry for making decorated porcelain tiles, bringing to Ferney artists to make the designs and using local labor. The industry prospered. In Geneva the watchmaking industry was involved in serious labor troubles owing to the flagrantly bad treatment given the *natifs*. These natives, by a curious twist of language, were so called because they were not natives at all but Protestant French immigrants—or born of such—who had fled to the "Protestant Rome" where they were being thoroughly exploited. Voltaire would never miss this chance to combine the defense of the poor with a profitable operation. He brought to Ferney a nucleus of these highly skilled workmen and set up a watch factory. To house this new population he invented the system whereby, after paying so many years' rent, the house belongs to the tenant. What with workmen's houses and houses for Voltaire's friends the building trade prospered in Ferney.

He threw his energy into a scheme for diverting commerce from his Genevan friends by the creation of a port at Versoix on the French shore of the lake and a road from this port which would give free access to Lyons without leaving French territory. The project failed through the lack of support from the French government. The road, now curiously without purpose, exists today. The parish church was an obstacle to his landscape gardening. He tore it down and rebuilt it a hundred yards away with the modest inscription, "Deo Erexit Voltaire"—by doing which he found himself in trouble with both ecclesiastical and civil authorities and appears to have been thoroughly frightened. He gave private theatricals; the country people came to dance on the lawn; there would be fireworks. He loaned money at interest but he gave money too in charity; he intervened in the courts for local offenders, just as he continued to intervene throughout Europe for those, guilty or innocent, who were in desperate need of defense and who, without Voltaire, would have received the kind provided in the Reichstag trial or none at all. He greeted, argued with and impressed an endless succession of visitors of every nationality; his correspondence on all subjects never slackened; and with this activity that included government, scientific research, banking, industry, politics, the law, the arts, philosophy and history, he continued to accumulate the material for the long rows of volumes that lined the shelves in the library.

In these evening conversations at Ferney one was attracted to the man rather than to his books and one arrived at what seemed an inevitable conclusion. The Voltaire that lived today was

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

not the writer, the philosopher, the poet, not even the author of "Candide"—but the man, or what people re-created of the man. It was the picture he had made of himself for the world that was lasting—even the memory of his physical appearance endured to a surprising degree. From fragmentary memories of his extraordinary activity, his contrasting cowardice and courage, his conservative enjoyment and utilization of privilege and his radical and generous defense of the oppressed, from a hundred contrasting qualities and defects—from all such elements vaguely remembered from casual reading, from political speech, constantly a picture of him was being re-created. But the interesting point was that this re-creation, since serious sources of information concerning him were largely neglected, had of necessity to be based on popular tradition and in no case more than in that of Voltaire had tradition been influenced by politics. Influenced once and for all and stabilized. The label "enemy of the Church" had been pasted on to stay. Radical politicians claimed Voltaire as their precursor. The adjective "Voltairian" had been coined. It bore, to the modern ear, connotations of an unpleasant sort, a brittle manner of disrespect for serious things, a scepticism which, when one recalled Flaubert's Homais, closely approximated ignorant pompousness; and a proof that the adjective was flagrantly unfair to Voltaire seemed to lie in the fact that, in our times, it had been applied to so self-conscious and mean a talent as that of Anatole France. As a serious enemy of the Catholic Church, and indeed of all churches, he could be counted such only in the historical sense. His thought on the subject, today, was neither quoted nor refuted.

He lived in our minds today because of his very rare fascination as a man. The image we had of him was distorted by sectarian and political influence. But how was this distortion made possible and why was it so obvious a distortion? The answer seemed to be in a competent article in *Esprit* by Aldo Dami, "Democracy's Crisis and the Reform of the State" (June, July, September, 1934). Dami, considering the political history of France and the French party system, had written: "A man's position in relation to his party and to his time leads us into error when we seek to evaluate his position in relation to the absolute." That was it: since Voltaire's time the French monarchy had fallen and, throughout the world, political and social experimentation had moved steadily toward a more radically democratic solution. Voltaire had not moved with the world. His blasphemy and sacrilege were as eighteenth-century as his furniture. Rather than proceeding from a deep and passionate rebellion against a known truth, they never were more than trivial (just as his occasional submission to the Church was trivial) and remained entirely incidental to polemics.

In addition to which generally they were exceptions to his good taste or proof of his regrettable lack of poetic sense. His treatment of Joan of Arc was illustrative of both. His sympathy for the oppressed was paternal, aristocratic and conservative. He would have made—to use the expression of his day—the most "enlightened" of despots. Voltaire's thought, in the sense of doctrine, and this was the most severe appreciation of it one could make, never had the universal quality that could raise it above the political contingencies of his time. Two factors occasionally produced the impression that it had. He wrote in the eighteenth century and in France, and rarely had the general taste and style of any one period so universal an appeal. In the second place, there indubitably existed in Voltaire a sense of the transcendent nature of truth and justice. If he loved anything he loved justice, although this love, like any other, cannot create its object. The conclusion that one reached was that this quality alone saved him from oblivion. For what he considered to be just and true he was capable of sacrificing his fears, his profound selfishness, even his baseness.

The most satisfactory definition of greatness in a writer seemed this: that after his work no one could ever look at the world, think of it, or write of it, precisely as he had been able to do before. By this measure Voltaire could not be considered truly great. He had not changed man's vision of the world. The definition had a corollary: no work was truly great that did not live after conditions in the world fundamentally had changed.

One evening there came to Ferney the news of the Marseilles assassinations. One was inclined to view them with little more than the sullen bitterness that invaded one at every new manifestation of the hatred that divides Europe against itself. They were, with their implications, characteristic of our world, and our world, no matter what it might be, was not the world of Voltaire. There was no longer the slightest need to recommend the study of geology as a necessary part of a cultivated gentleman's equipment. Science had provided a sufficiency of tools for man to misuse. In the modern desertion from all spirituality there was no room for Voltaire. The opposition was now a total materialism that Voltaire would have despised for its pretentiousness, if for no other reason. He was out of the debate. There remained only the man whose character, universally condemned by all who knew him, was redeemed in great measure for us by the fact that when the image of truth—hallucination or real—appeared before him he seldom could resist its appeal.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

RESCUING AGRICULTURE

By EDGAR SCHMIEDELER

ONE OF the first things to which President Roosevelt directed his attention after his inauguration was the agricultural situation. He was in office but twelve days when he sent to Congress the bill that led to the establishment of the Agricultural Adjustment Administration. In sending the message, the Chief Executive frankly admitted that the step he was proposing was an experimental one, that it meant setting out on "a new and untrod path." But he added that "an unprecedented condition calls for the new means to rescue agriculture."

Other steps, such as the setting up of the Farm Credit Administration, soon followed the establishment of the A.A.A. And certainly none of the steps were taken too soon. The situation in which the American farmer found himself in the spring of 1932 was indeed "unprecedented." From 1920 on, he had been losing ground rapidly. By 1929, when conditions in the city also went into reverse, he had little or nothing on which to stand. By 1932, he was struggling helplessly in the quicksands of the depression. The prices of his products had declined until they had reached rock bottom, and much of his produce he could not sell at any price. As a result, his income dropped sensationally. It fell from the peak high of $16,900,000,000 in 1919 to $4,201,000,000 in 1932—a meager 7 percent of the national income. And this in spite of the fact that the national income itself had already been cut in two and that the farm population constituted more than 25 percent of the total population of the United States. Meanwhile, his fixed charges remained much the same as they had been. His debts threatened utterly to crush him. Credit was withheld from him and foreclosures multiplied.

More causes than one contributed toward this sorry plight of the farmer. More means than one were needed to effect his rescue. An agricultural surplus, however, seemed to be his central difficulty. The American farmer had constantly increased his agricultural output to supply both an ever-expanding domestic market resulting from the great immigration tides and a natural population increase, as well as a good foreign market, since high-cost land of Europe could not well compete with the low-cost land of our great Mississippi Valley. Unfortunately, however, our markets gradually contracted. A considerable variety of causes contributed to the changed situation. Primary was the fact that after the war it became increasingly difficult for Europe to buy from us because of the tariffs and her debts. Our tariffs barred the payment of her debts by means of her surplus products, whereas for many years she had sent us money in the form of manufactured goods which we paid back in great part in the form of foodstuffs. This meant a good market now lost to the American farmer. Then, again, the spirit of economic nationalism resulted in tariff and quota barriers in various continental countries. The British Empire adopted a policy of imperial preference. Moreover, in the markets that still remained, the American farmer now met with new competitors —with such newer agricultural countries as Russia, Canada and the Argentine, who were able to undersell the American farmer. Their land was cheap. His own had greatly risen in value. Thus our foreign markets dwindled.

Domestic markets also have become smaller since the war. One reason for this has been a noteworthy check in the growth of our population, due to post-war laws restricting immigration and a striking decline in our birth rate. Apparently, too, changed eating habits have contributed something toward a surplus home market. The necessity of scrimping on cereals during the war led Americans to eat more vegetables and less wheat; and because of this habit there is now a smaller domestic market for some of our basic products. Then there is also the fact that the substitution of machinery for millions of horses and mules has added market produce from 35,000,000 acres formerly used to produce feed for these animals. Finally, with the depression came the decline in the purchasing power of our urban people.

Any of these various causes, standing alone, might have greatly disturbed the balance between our agricultural production and the demand of our markets. All of them combined threw the relationship between the two utterly out of joint. The inevitable result was an enormous surplus. Thus, there were on hand in this country at the beginning of the 1932-1933 season nearly 400,000,000 bushels of wheat and 13,000,000 bales of cotton. These and other excess supplies were so much larger than the usual yearly carryovers that they became a drug on the market, and went far toward bringing about an "unprecedented condition" on the part of the American farmer.

Another factor that contributed to the farmer's woes was his crushing burden of debt. In the course of achieving the expansion of his agricultural plant, he had greatly increased his costs.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

In order to buy more land and to buy modern machinery, he had heavily mortgaged his holdings. Many of these mortgages were signed between 1914 and 1920 when farm land values were at their highest. Naturally, the notes were in proportion to the current values. Statistics show that by 1920 our average debt per acre had risen to 235 percent of what it had been in 1910. Shortly afterward came the break in the farm market. The prices of the commodities the farmer sold gradually fell to less than half of what they had been when his debts were contracted. Farm real estate values dropped from a grand total of $66,316,000,000 in 1920 to $30,515,000,000 in March, 1933. Meanwhile, the farmer's fixed charges did not contract proportionately. In 1931, farm taxes and interest on farm loans stood about 2½ times as high as they had been before the World War when the relation between farm and city prices was reasonably equitable.

Naturally, it was to the major causes of the farmer's trouble that the government turned its attention in its effort to rescue American agriculture. It was only to be expected that the various activities that it set afoot would aim at cutting down excess acreage and restoring general purchasing power, at extending debt relief to the farmer, and restoring our lost foreign markets.

The first efforts of the government centered in reducing the surplus through the medium of the Agricultural Adjustment Act. This act aimed at reducing our production to domestic requirements plus the amount which could be exported with profit, and maintaining a balance between supply and demand through the restriction of expansion of acreage and of production as the circumstances of a given time might warrant. The administration of the act proceeds along the following lines. The individual farmer makes a contract with the Secretary of Agriculture to adjust his production —for example, to reduce the acreage of his chief cash crop by a certain percentage—and in return for his cooperation receives a benefit payment. This benefit protects the farmer from his neighbor who may fail to cooperate, because it assures him a greater total return under prevailing conditions than the latter. Within the calendar year of 1934 it was estimated that $650,000,000 had been added to farm income in rental and benefit payments disbursed to farmers cooperating in the adjustment programs for wheat, cotton, tobacco, corn and hogs. This vast adjustment program is financed by means of a so-called processing tax, collected by the Bureau of Internal Revenue from the first domestic processor of each of the basic commodities—from the miller, the packer, the textile manufacturer, and so on. Besides supplying the life-blood of the A.A.A., the benefit payment, it also serves as a tariff for the farmer. It goes far toward putting him on an equal footing with the protected industrialist who produces the goods he must buy.

The Adjustment Act was the government's answer to the surpluses of farm products and to low agricultural prices. It was a method of direct action. At the same time, the government helped the farmer indirectly by undertaking parallel policies to stimulate recovery on the part of the groups whose decreased purchasing power was the cause of agriculture's further decline during the years of the depression. It set up the NRA and the Federal Emergency Relief Administration and instituted public and civil works projects. Directly, these measures led to the increase of purchasing power on the part of the urban population. Indirectly, they helped the farmer, since the increased consuming power of the city workers goes very largely for bread, meat, cotton cloth and the like—the things the farmer produces.

Early steps were also taken to relieve the farmer's debt burden. In this case, the government's answer was the Farm Credit Administration. Through the Federal Land Banks and the Land Bank Commissioner, this unit has afforded facilities for refinancing farm mortgage indebtedness. Loans on crops have been facilitated through the Commodity Credit Corporation, which during the fall of 1933 made loans on cotton and cotton options and on corn held off the market in sealed cribs and warehouses, assuring the farmer that he and not the speculator would receive the advantage of increased prices. In addition to new extensions of credit, approximately 400,000 Federal Land Bank borrowers who had loans outstanding when the Farm Credit Administration was organized have obtained direct benefits through reductions of interest rates and postponement of principal payments for the next few years. Hundreds of thousands of farmers, too, have received credit through membership in cooperative marketing and purchasing organizations. These various steps have done not a little to cut down foreclosure sales and to enable the farmer to hold on until better times may enable him to cast off some of his unbearable debt burden.

A most highly important step toward which the government is only now beginning to direct its attention is the restoration of our foreign markets. Our export trade has shrunken to pitifully low levels. Over the past ten years our agricultural export trade has declined from about $2,000,000,000 annually to $694,000,000. The Reciprocal Tariff Act of June, 1934, provides an instrument for action to correct this situation. It gives the President the power to use the American tariff as a bargaining arm in an effort to recover our foreign markets. To date, negotiations

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

have been opened with several countries and some satisfactory agreements concluded. Certainly every effort should be made to win back as many as possible of our former foreign markets. Success or failure here is of the highest importance to the future of American agriculture.

Other measures that have proved of at least some benefit to the farmer might readily be mentioned. Such are, for instance, the curb on speculation on the Chicago Board of Trade, the increasing of the price of gold from $20.67 to $35 an ounce, the direct purchase of surplus supplies for distribution to the needy, and the buying up of cattle and sheep in the drought areas.

In spite of all these efforts, however, the American farmer is still far from a safe position, though the tide has turned somewhat in his favor. His taxes and interest charges have been lowered. His home markets have been strengthened. The prices of his products have been raised. His income has been bettered. His cash income for the calendar year of 1934 is estimated at $6,000,000,000 as compared with $5,000,000,000 in 1933, and $4,201,000,000 in 1932. This is perhaps half of what the normal income of the American farmer should be. Where it would actually stand today if none of the aforementioned activities had been initiated, one might well shudder to contemplate.

What the future will bring by way of further rescue of the American farmer will depend upon the vigor with which these same measures will be pressed forward, and particularly upon the success or failure that will meet our efforts at reciprocal trade agreements. It was in great measure his foreign markets that made the American farmer. It must be these same markets that will assure his ultimate rescue from the "unprecedented condition" into which he has fallen.

To Jonas

Jonas, in paradise I hope you hear
  My keen regret for laughing at your woe;
Grief for a gourd I thought absurd and queer,

And weak it seemed for an adult to show
  Such sorrow for a little withered plant.
I wish I had not scoffed, for now I know

Experience of mind made consonant:
  I know the thrill when green life upward springs;
I know the joy when seed's inhabitant

Bursts forth into the wondrous openings
  Of leaves; and I know grand philosophies
That drop to dust when brushed by Death's dark wings.

  Ah, Jonas, now I share your agonies;
  See what a cutworm did to my sweetpeas!

JEAN MCLEAN.

A MODERN MATHUSALA

By DANIEL S. RANKIN

LONG careers of distinguished Catholic prelates attended by the flair of success and the comfort of achievement attract attention. Cardinal Manning, well over eighty years of age, settled the London dock strike. Pope Leo XIII at ninety-one issued his encyclical, "Graves de Communi." Cardinal Gibbons was the valiant spokesman of the American hierarchy at ninety-two. The Patriarch of the Pacific, Archbishop Francis Mary Redwood, S. M., of Wellington, New Zealand, who knew intimately the three dignitaries just mentioned, died on January 3, 1935, in his ninety-fifth year. A serene security that the others seldom knew encompassed the sixty years of his episcopate. The cables that chronicled his passing carried a few details of his remarkable labors. His frequent visits to the United States, his friends in this country, the length of his active career as an Apostolic Bishop of New Zealand, warrant a summary of his life's story.

In 1874 he was the youngest bishop of the Catholic Church. He enjoyed the distinction. In later years one of his pleasures was to retell the details of his consecration by Archbishop Manning in the Marist Church of St. Anne, Spitalfields, London, on the feast of St. Patrick, having himself chosen the date and selected the place. He lived to be noted as the Church's oldest prelate.

Archbishop Redwood's distinctive power was his humility: the genuine virtue with no false notes to jangle its harmony. Some time before the occasion of the Golden Jubilee of his Episcopate in 1924, he published a little book of "Reminiscences." His recollections are vigorous and entertaining. Deep faith and hope and contagious charity filled his work in New Zealand with success even in the rude pioneer years of the 1870's.

Ninety-two years ago the Redwood family, father, mother, and nine children, sailed from England to New Zealand with a group of emigrants on the ship George Fyfe. Francis, born in 1839, in Staffordshire, remembered that the family's first colonial home was a tent. Picturesque details appear frequently in the record of a life that knew hardship in varied forms. At the age of eleven Francis received his First Holy Communion at a Christmas Midnight Mass in St. Mary's Church at Nelson, where Father Garin, S. M., the "pioneer priest of Nelson, lived with his pupils at the presbytery, which was so austerely furnished as to be almost bare; they slept in a loft-bedroom reached by a ladder through a trap-door, and their recreation was taken in a basin-like depression behind the site of old St. Mary's." This kindly old French Marist fostered the boy's vocation and taught him to play the violin.

On December 8, 1854, the day of the proclamation of the dogma of the Immaculate Conception, Francis Redwood left Nelson to sail by way of Sydney and London to France on the schooner Mountain Maid, to begin his studies for the priesthood in the Society of Mary. His violin went with him. From St. Mary's

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

College, St. Chamond (Loire), the young clerical student graduated to the Marist scholasticate at Montbel near Toulon, where John Ireland and Thomas O'Gorman, later to be bishops in this country, were his fellow students. For a year he taught in St. Mary's, the Marist College at Dundalk, Ireland, made his religious profession on the feast of the Epiphany, 1864, and was ordained at Maynooth in 1865. A year's residence in Rome to regain health shattered by pneumonia broke into his years as teacher of dogmatic theology in Ireland. To this time belongs the beginning of the beard that was as famous on four continents as his violin. "When I was made a bishop, I had worn my beard for over two years by order of my physician, to cure a throat trouble and hinder its future attacks." In 1874, after Bishop Viard's death, the young professor was appointed second Bishop of Wellington. Toward the end of November he arrived in New Zealand, welcomed by his mother who had not seen him for twenty years.

Serenely and quietly young Bishop Redwood did his work. "Roads through the most extensive parts of my diocese," he wrote in his "Reminiscences," "were scarce and rough, mostly bridle tracks or narrow buggy roads. The crossing of the many and often rapid and swollen rivers and creeks was a perilous undertaking. For my episcopal visits in the remotest districts (for I wanted to know and see all my people everywhere) I had an outfit in keeping with my needs. What of my ecclesiastical wardrobe I could not cram into my saddlebags I contrived to squeeze into a long cylindric waterproof leather case. Thus equipped with my long leather leggins, a waterproof overcoat, and a southwester hat, I could face any weather, snow, wind or rain." His diocese in those days comprised all New Zealand, except the dioceses of Auckland and Dunedin. Music was his solace. An ingeniously devised waterproof case carried his violin. Nor was he ever too much the dignitary to amuse with nursery tunes and rimes on his "well-behaved Strad" the tiniest tots he met.

One of the distinctive needs of his vast diocese was a series of statutes suited to the conditions of the country. The publication of his wise Synodal Laws has a mention in his "Reminiscences": "I deem this transaction one of the most important of my episcopal career. I became thereby, so to speak, the founder of practical Canon Law in New Zealand." The young Bishop's zeal for Catholic education found an outlet in 1885. During that year, after a rigid examination of his needs and the chances of success, spiritually and intellectually, he built St. Patrick's College. For its foundation stone he selected the inscription, *Hic Lapis Mole Parvus, Spe Grandis,* "Stone Small in Size, Huge in Hope." St. Patrick's importance became the delight of his life. The Holy See raised him in 1887 to the rank of Archbishop of Wellington.

Through a long line of years he saw the results of the patience and the planning of his pioneer days multiply rapidly. Words of gratitude spoken in 1924 in reply to the addresses of congratulation offered him on the fiftieth anniversary of his episcopate were in part a summary of his success:

"With these sentiments of thankfulness rise a multitude of other thoughts and feelings. Among them, first of all, I naturally experience an old man's pleasure in reviewing and praising the past. I have seen the cradle of this dominion. I have seen its promising childhood, its sturdy youth, and its present vigorous manhood. I have seen it rise from a colony to a dominion, and to the noble status of a self-governing nation. I have also seen the Catholic Church, once a struggling mission among savages, now an organized and flourishing province, with its hierarchy, its churches, its colleges, its schools, its institutions of beneficence and charity and its religious orders in rapidly increasing numbers. . . . But I feel and feel deeply, that in the sight of God, I far more need your prayers than your praises. All praise to God and God alone!"

Almost to the very last he preached at the Basilica of the Sacred Heart each Sunday evening. The eloquence of his youth remained an amazing gift, while his command of languages was always extraordinary. Spectacular anniversaries crowded upon his declining years. Amid all the glamor he retained a happy serenity of disposition that made his career of priceless personal worth to the people of his more immediate spiritual jurisdiction and to the whole Catholic Church in New Zealand. The year 1912 brought his Silver Jubilee as Archbishop. The Diamond Jubilee of his Religious Profession, the Golden Jubilee of his Episcopate, and the Diamond Anniversary of his Ordination were occasions of happiness. In the midst of these resplendent occasions he did not alter. He enjoyed the honors, while he thanked God for His Goodness in granting him countless gracious friends among the clergy and laity of many nations. Age did not hinder a last visit to Rome in May, 1932, to render homage to Pius XI on the Pope's seventy-fifth birthday.

It is impressive to consider the prolonged uniqueness of his life and labors, the uncommon completeness of his career as a link with time long ago turned into history.

Land Lovers

All day we rode along the sea,
Benumbed by endless, moving blue.
No rhythm-breaking white gull flew
Across the waves' monotony.
Against the sky no cool cloud grew
To veil that bleak immensity.

At last the brown land curved between.
Its tranquil, rolling dunes were kind
To eyes from hostile glare half blind;
Its twisted trees made dusky screen,
With silences to hush the mind
And calm assurances of green.

By dark the road turned toward the farm;
We smelled the level, fresh-plowed loam;
We saw the faithful lights of home
And lost that sense of vague alarm
That came from angry surf and foam.
The land would shield us from all harm.

FRANCES HALL.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Seven Days' Survey

The Church.—The thirty-third International Eucharistic Congress will be held at Manila, February 3 to 7, 1937. * * * Edited by John Ford, a Manchester docker, and a staff of working men and women the *Catholic Worker* of England is about to publish its first issue. * * * The solemn Palm Procession in Jerusalem, resumed at the opening of the Jubilee of the Redemption two years ago after a forced suspension of four centuries, attained its greatest splendor on Palm Sunday this year. * * * After a lapse of four years Holy Week services and traditions were held throughout Spain in their entirety. There were no disturbances and the number of visitors was the largest ever recorded, with 150,000 in Seville alone. Spanish Jesuits of the Russian Mission constituted by the Holy Father are engaged in arousing interest in the reunion of Orthodox Russians with the Church. Masses have been celebrated according to the Byzantine Slav Rite, in which Communion is given under the two species, and an exhibit of Russian religious art has traveled to Madrid, Toledo, Seville and other Spanish cities. * * * At the end of the fourteenth annual mission sponsored at the Elmira State Reformatory by the Reverend Francis J. Lane, the prison's Catholic chaplain, the Reverend Stephen Sweeney, C.R., declared, "I have never seen such spirit manifested by the Catholic inmates of an institution in my nineteen years of conducting missions all over the country." Twenty-five priests from Elmira and vicinity assisted in hearing confessions; the 700 Catholic inmates of the institution made the four-day mission and a number who had been away from the Church for many years returned to the fold. * * * Students of the Catholic University of Tokyo are aiding 1,000 needy families. The Family Housing Association of former pupils of Clongowes Wood Jesuit College has established its first block of decent, low-rent apartments for the poor of Dublin.

The Nation.—Announcement of a $1,000,000 enterprise centering in the Empire State Building to develop television on a commercial basis, was made by David Sarnoff. Twelve to fifteen months will be spent in engineering and experimental work "to bring the research results of the scientists and engineers out of the laboratory and into the field." * * * At the first meeting of President Roosevelt's Advisory Committee on Allotments to consider arrangements for the work relief appropriation, eight major fields for immediate expenditures were decided on. These are: highway improvement; rural rehabilitation and relief in stricken agricultural areas; rural electrification; urban housing; assistance for educational and professional projects; Civilian Conservation Corps; loans or grants for self-liquidating state, or subdivisions of state, projects; and sanitation, anti-soil erosion and anti-stream and harbor pollution works. * * * Secretary of Interior Ickes said he had signed a contract with fifteen Detroit architects to prepare plans for a $6,000,000 slum clearance and lower-cost housing program there. * * * Mr. Harry L. Hopkins, director of the works relief administration, presented a map of 320 employment areas and pointed out that works projects would be concentrated in areas according to the need for relief. * * * Mr. Lewis W. Douglas, former director of the budget, speaking at a dinner of the National Economy League at the Biltmore Hotel in New York, said that the government was creating fiat bank deposits to meet mounting deficits and that except for technical distinctions such a policy was no different from the printing of fiat money. Unless checked, it would lead, he said, to the impairment of national credit, collapse of the banking system and destruction of the middle class, and "will make it almost impossible to avoid a dictatorship." * * * Senator Bronson M. Cutting and four other persons were killed in the crash of an airliner. * * * The Supreme Court by a 5 to 4 decision declared the Railroad Retirement Pension Act passed by the previous Congress unconstitutional and raised serious doubt on the validity of the pending Social and Economic Security Bill.

The Wide World.—Millions of Englishmen cheered the King and Queen on the occasion of the silver jubilee of their coronation. St. Paul's Cathedral, most of the deans presiding over which have been serious and troubled men, providing a setting for as solemn an act of thanksgiving as Anglican ritual has ever provided. The Communist *Daily Worker* alone dissented, as the crowds milled through sunny London streets and all England made holiday. * * * Fighting strength in the air was the principal topic of international discussion. General Goering, in a snappy interview, announced that the German supply of bombing planes was small but excellent. They were, he said, entirely up-to-date and would increase in number shortly. On May 2, Prime Minister Ramsay MacDonald assured the House of Commons that Britain would keep pace with Germany in the air. An "authoritative spokesman" was said to have indicated that the construction of 600 planes would be authorized. * * * A group of young German pilgrims to Rome, belonging apparently to the Deutsche Jugendkraft, were attacked upon their return to the Fatherland. Vatican dispatches stated that they had been stripped of their uniforms and insignia, and that many had been temporarily jailed. The Holy Father, addressing another German pilgrimage, expressed the hope that the members of this might return home unmolested. * * * Considerable energy has been expended on making propaganda for the "German Faith" movement led by Count Reventlow and Professor Jacob Hauer. Not all the mass meetings have proved successful, but the gathering of 15,000 "heathens" in the Berlin Sportpalast triumphantly voiced its opposition to Christianity in all forms. In various parts of the country, notably

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

in Thuringia and Saxony, the movement has conducted *Jugendweihen,* i.e., ceremonies designed to take the place of confirmation, at which young people swear to believe only in Germany. * * * While French municipal elections, held on May 5, indicated a slight drift to the Left and Right extremes, the voting as a whole showed vastly more moderate strength than had been predicted. Observers felt that the depression and the reigning political sentiment had not seriously affected the average Frenchman's confidence in the republican form of government. * * * A group of friends honored the fiftieth birthday of Professor Romano Guardini, whose liturgical writings are well known in the United States, by issuing a *Festschrift* of unusual interest, containing papers by Abbot Herwegen, Philipp Funk, Jacques Maritain and others. Guardini's latest book, a treatise on the life of our Lord, is being published in parts at Burg Rothenfels.

* * * *

For Charity.—At the meeting of the Cardinal's Committee of the Laity which is preliminary to the door-to-door appeal for Catholic Charities in the Archdiocese of New York, before 600 members of the Catholic clergy and laity, Cardinal Hayes, Mr. Alfred E. Smith and Mr. Harry L. Hopkins made important addresses. The Cardinal indorsed President Roosevelt's program for social security, advocated an honest effort to adjust the economic system so that the present long-drawn-out crisis will not be repeated, outlined the common purpose of the government's relief work and private charity and explained the functions served by the latter which must be continued in spite of the government's huge outlays. Former Governor Smith seconded the Cardinal's appeal, and from his practical experience pointed out the differences between private and public effort in the absolutely necessary works of mercy, unless our society is to become inhumanly debased, degenerate and cruel in its treatment of the helpless. Mr. Hopkins, Federal Emergency Relief Administrator and the President's principal advisor in the planning of the $5,000,000,000 relief outlay recently passed by Congress, said: "The same forces that so bitterly opposed Al Smith in his glorious battles in behalf of the poor and unfortunate in New York State" are now fighting the social reforms which our present federal government is seeking to work out. He envisioned a great procession of thousands of workmen, women, children, sick, poor and infirm marching with banners not arousing hatreds, but in praise, "Champion of the poor; enemy of injustice," and shouting, "Hail to Al Smith." The Catholic Church, said Mr. Hopkins, has a great record in defending the poor against exploitation.

Embattled NRA.—During the past week the NRA was besieged at many points. The Senate Finance Committee, May 1, dealt a severe blow to the forces of the administration when by a vote of 16 to 4 it approved a resolution to continue the Recovery Act in amended form only until April 1, 1936. The resolution also called for abolition of all price-fixing provisions in the codes except in certain mineral natural resource industries where the President deems such regulation proper for the public interest. Codes were not to apply to "any person whose business is wholly intra-state." The next day Speaker Byrns and his chief lieutenants informed the President that the House leaders would stand by the administration on the extension of the NRA, and on May 7 it was announced that a conference of administration officials and the House Ways and Means Committee had agreed upon a two-year extension of the NRA limited strictly to interstate business. Chairman Doughton of North Carolina told reporters that his committee planned no immediate action unless the Senate showed signs of delay beyond June 16 when the present act expires. In the meantime hearings in the Schechter Poultry case, which is to test the constitutionality of the minimum hour and maximum wage provisions of the codes for industries not directly engaged in interstate commerce, opened before the Supreme Court, May 2. Perhaps the strongest assault on the NRA came from big business itself. The National Association of Manufacturers have been antagonistic to the New Deal for some time, but the President's decision not to send a message of greeting to the convention of the United States Chamber of Commerce at Washington occasioned some surprise. After a session said to be one of the most tempestuous in its annals, the Chamber of Commerce adopted, May 2, a series of proposals most of which censured the administration for "going too far." The chamber vigorously attacked the social security program, the A.A.A., the proposed banking act, the utilities bill, and pending labor legislation.

Philippine Revolt.—Armed revolt suddenly broke out, last week, in several of the rural provinces outside Manila. After wires to the capital were cut, the rebels staged a series of demonstrations and engaged constabulary troops in two pitched battles in which fifty-nine insurgents were killed and a number wounded. Before order was restored one of the constabulary had also been killed and several wounded. Following the outbreaks, 500 arrests were made, although Benigno Ramos, leader of the Sakdalista movement which instigated the uprising, is now in Japan. It is believed he is safe, since the Japanese Consul General at Manila has expressed the opinion that Ramos is a political refugee and therefore not subject to extradition. The Sakdalistas have as their aim immediate independence for the Philippines, and their leader is quoted to the effect that "the purpose of the insurrection was completely to prostrate the May 14 plebiscite," on which the new Commonwealth Constitution is being submitted to the people. If this is approved an all-Filipino government is to take over the islands with only an American High Commissioner to represent the United States. At the end of ten years the Philippines are to be completely independent. The number of Sakdalistas is uncertain, estimates ranging from 10,000 to 250,000. There were indications that many of them have real grievances of an economic nature. Manuel Quezon, President of the Philippine Senate, blamed the United States Congress and limitations placed on duty-free Philippine exports to this country for the economic

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

distress which native agitators had fanned into armed revolt. Rumors that the uprising had been inspired by Japan were denied, although "yellow peril" addicts could find some solace in the fact that Ramos has been seeking moral and material support among the Nipponese.

The Mexican Situation.—The National Catholic Educational Association adopted as one of the resolutions taken at its Chicago convention the following stand on the Mexican situation: "With righteous indignation we protest against the shameful condition of affairs in Mexico, where the people are deprived of fundamental liberties and subjected to persecution on the sole ground of their allegiance to the Catholic faith. The suppression of religious freedom and academic liberty decreed by those in control of the Mexican government is fraught with a significance that reaches far beyond the borders of that unhappy country. It is an assault on liberty everywhere and consequently is the concern of every lover of freedom and justice." Representative Emanuel Celler of New York requested the Postmaster-General to make a thorough investigation of charges to the effect that the Mexican government was taking advantage of the franking privilege to circulate throughout the United States huge quantities of propaganda against the Catholic Church. "Most of this literature," says Representative Celler's memorandum, "in the form of pamphlets, circulars and letters, is in the nature of a defense of the Mexican government's campaign against and prosecution of the Catholic Church."

Religion in Educational Institutions.—"The conclusion seems warranted that the will of Pope Pius X was that genuine schools, not merely classes but institutions for catechetical instruction, be founded for the Catholic students frequenting public institutions of learning; that, therefore, the mere designation of a Sunday Mass and homily for students represents only a partial fulfilment of the papal decrees," writes the Reverend James Ryan Hughes in a brochure entitled "The Encyclical 'Acerbo Nimis' of Pius X." The fifth injunction of this encyclical reads, according to Father Hughes: "In larger cities, especially in those where universities, lycea and gymnasia are found, let schools of religion be set up, for the purpose of instructing in the truths of faith and in the principles of the Christian life the youth who frequent the public schools (namely, institutions already mentioned)wherein no mention is made of religious matters." Though this injunction is not repeated specifically in the code of Canon Law, it must be assumed to be still in force. "Are men to be assigned exclusively to work in foundling, orphan and reformatory homes, in the army, navy and perforce the air service, while the students in attendance by thousands at our public institutions of learning frequently do not rate even one independent chaplain? . . . 'Woe to us if we do not preach the Gospel' and that to every creature according to its needs."

The Bonus.—On May 7, the Senate passed the Patman bonus bill, previously passed by the House. The Harrison compromise measure, supposedly endurable to the President, was not considered during the final debates. The Vinson bill was passed up by some Senators because they thought it a less desirable plan, and by others because they thought it so much better that it would have too good a chance of carrying over a presidential veto. Observers considered a veto certain for either the Patman or the Vinson bill. Father Coughlin sent a deluge of telegrams advocating the Patman bill (it was estimated a greater deluge than he poured into the World Court debates), and the American Legion, chief lobbier for the Vinson bill, did not exert itself too much against the Patman plan. The latter calls for the immediate payment in paper money of $2,201,934,000 to veterans. This is the face value of adjusted service certificates in their full 1945 value, less any loans made on the certificates since their issuance in 1925 and accrued interest since October 31, 1931. About 3,500,000 veterans now hold certificates. The Vinson bill differs slightly in the rules for distributing the money so that the estimated allotment is about $60,000,000 less, and substantially in the manner of getting the money. In place of the non-interest bearing notes simply issued by the Secretary of the Treasury, it would have the government raise the money by a bond issue which would pay interest—$1,320,000,000 in twenty years according to Senator McAdoo. The debates on the bonus are thus debates on the type of money and the extent of inflation fitting for the country. For many congressmen the Patman bill is primarily (besides its unofficial character as friend of powerful lobbies) a means to inflation.

Pulitzer Prizes.—Fifteen Pulitzer prizes were awarded May 6 for distinguished work or promise in art and journalism. The drama prize, always the most disputed, and this year as much as ever, went to Zoë Akins for "The Old Maid," a dramatization of Edith Wharton's novel about old New York. Josephine Winslow Johnson won the novel prize with her first book, "Now in November," and Audrey Wurdemann the poetry award for her first volume, "Bright Ambush." The most inevitable selection was the American biography, "R. E. Lee," by Douglas Southall Freeman. Professor Charles McLean Andrews's "The Colonial Period in American History" was judged the best history. Arthur Krock, who writes a long interpretive column for the New York *Times* from the corridors of Washington, received the award in journalism. The reporting of the America's Cup races by William H. Taylor for the New York *Herald Tribune* was considered the best of the year. No editorial was considered outstanding enough for the prize, and the cartoon judged best was a picture of violence straddling between an industrial plant and strikers labeled, "Sure, I'll Work for Both Sides," which Ross A. Lewis drew for the Milwaukee *Journal*. The Sacramento *Bee* received the honor for newspaper service in recognition of the work of Arthur B. Waugh in spiking the nomination of a Nevada district judge. Two scholarships for work abroad, in music and in fine art, and three traveling scholarships for the study of journalism were awarded.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Artistic Film Triumph.—M. Julien Duvivier has recently produced a talking film, "Golgotha," which, in the opinion of *La Vie Catholique,* "is worthy both of the technique of the cinema and of our religious faith." The film opens with the triumphal entry of Our Lord into Jerusalem and closes after the Resurrection. M. Duvivier's handling of the crowds of the Jews is said to be superb; he even "surpasses" the Americans. Another outstanding artistic element of the production is the music of Jacques Ibert. The Way of the Cross is portrayed with the deepest of feeling; the background of hatred and lack of understanding that surrounds the Saviour is softened only by the sight of His mother, a few of the faithful and some sufferers who are still imploring His aid. When Our Lord reaches Calvary, the orchestra intones the *Dies Irae,* which accompanies the entire scene of the Crucifixion. This portrayal of the Crucifixion "has no equal in the cinema." Canon Reymond has been contemplating a film of this kind for some time, and it is to him as well as to the master director, M. Duvivier, that most of the credit is due, according to *La Vie Catholique.* "In our semi-pagan century this cinema representation of the great drama of the Passion is the most eloquent appeal that could be addressed to the multitudes to arouse them to meditate on the problem of Christ."

A Great Scholar.—News has come from Munich of the death of Professor Otto Bardenhewer (pronounced Bardenheuer), one of the most learned of modern exegetes and historians of theology. His "Patrology," first published in 1894 and later translated into all the major languages, is still the standard treatise on the literature and doctrine of the Fathers. He was born in München-Gladbach on March 16, 1851, was ordained a priest in 1875, was appointed a professor in the University of Muenster during 1886, and two years later became a leading light in the University of Munich. A man of extraordinary industry and sound scholarship, his greatest work was probably that done as editor of *Biblische Studien,* over the destinies of which he presided during twenty-one years. He was also the co-editor of the "Bibliothek der Kirchenväter," a vast undertaking which aimed to supply good German versions of important patristic texts. Among his other original works are "Geschichte der Altkirchlichen Literatur" (1902) and "Der Römerbrief des beiligen Paulus" (1926). Dr. Bardenhewer belonged to a generation of illustrious and indefatigable scholars to whom belongs the honor of having created a great school of modern Catholic historical scholarship.

* * * *

Relief Rolls.—One of the most emphasized points in the President's last radio address to the nation was that for the first time in five long years there was actually a decrease in the number of people on the relief rolls. The contrary trend which has puzzled so many persons, that is, the steady increase in number of persons seeking public relief in spite of a gradual, slow but steady, improvement in business, in employment and a marked increase in the resumption of dividend payments, has been variously explained. The explanations most common have been, first, that unemployed persons with small nest-eggs of funds saved for a rainy day, had been able to support themselves for the first few years of the depression, but, all their resources being gradually exhausted, they had had to seek public aid during the later years when business began to show signs of recovery; and, for the second, that people really in need and those perhaps not so really in need, had gradually become reconciled to the idea that society owed them a living. The New York *Times,* seeking confirmation of the President's statement, sent a questionnaire to relief administrators over the country. The headlines tell the general story, which is then broken down into the particular cases in different states: "Relief rolls tending to decrease; some commonwealths believe peak of burden was reached a month ago; others report the first hopeful break since last year." The tendency in fact amounts to a levelling off in a situation which was previously on the toboggan slide that the stock market was on during the first three years of its decline: "New applications for aid have dropped to an amount now virtually equal to the number of cases closed, indicating reemployment." This levelling off, however, as in the case of all business indexes, is historically an essential preliminary to more marked and far happier development.

Credit or Debit?—On May 5, George N. Peek, special adviser on foreign trade, made public a report to President Roosevelt which mystified accountants and bankers. His interpretation of certain figures indicates that during 1934 the creditor status of the United States was reduced by $970,000,000. In that period our gold, silver and paper currency purchases abroad amounted to a net of $1,350,000,000. Our "favorable balance of trade" in goods and services totaled $381,000,000, leaving a difference of $970,000,000. Ordinarily it would be considered that the world owed us that much more than it could pay in goods and services and was thus our debtor. But Mr. Peek calls it an "excess of exchange" which the world obtained from us, $732,000,000 of which was utilized to reduce our investments in foreign countries, and $238,000,000 to increase the investment of foreigners in this country. Concerning our net credit position abroad the report was also deflationary. The theoretic total is $16,897,000,000; but $10,304,000,000 credit is in quiescent war debts and $7,823,000,000 is written at "obsolete" figures. Our whole creditor status is thus challenged. Mr. Peek regards these findings as further arguments for his policy of reciprocal tariff treaties negotiated country by country on a conditional basis—a sort of barter system. In this he directly opposes American tradition and the policies of Secretary of State Hull, according to which trade treaties are made on the most-favored nation basis so that there is no discrimination, since each country obtains the most favorable conditions we have granted any. A new item in the account is $100,000,000 in blocked exchange abroad. This is foreign credits which cannot, because of economic and legal restrictions, be converted into American money.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Play and Screen

By GRENVILLE VERNON

To See Ourselves

THERE is something in E. M. Delafield's play which reminds one of J. M. Barrie, something in the quality of the dialogue, in the humor, above all in the characterization of the part of Caroline Allerton. It is a play just a trifle removed from reality, and yet in its story real enough. Freddie Allerton is a manufacturer in a small town in South Devon, dull, unimaginative, humorless. His wife, Caroline, is the complete opposite of her husband; she is clever, imaginative, and possesses a humor which sees both herself and others—and most of all her husband. For years she has been a good and faithful wife, a devoted mother; and through all these years her husband has read his *Times,* carried on his business, and talked to his wife solely in monosyllables. He is fond of his wife and she of him, but they have nothing in common. Caroline dreams of excitement, of romance. They come in the form of the young man who is engaged to her younger sister, Jill Charteris. Michael is Irish, and also imaginative, and though he is ten years younger than Caroline and in love with Jill, he becomes interested in Caroline and in one weak moment kisses her. This is Caroline's one moment of excitement, of romance, and makes her unhappy at her husband's unimaginative quality, but in the end she settles down again with him and his *Times* and his business and his lack of conversation. This is the story, simple, pathetic, with precious little apparently to make a full play. Yet it provides a very charming and interesting evening in the theatre.

The reasons for its charm and interest are threefold—its dialogue is delightful, the figure of Caroline a unique creation, and the acting admirable. Mrs. Delafield's dialogue is not the dialogue of a novelist, but of a writer who knows the theatre and its demands. It is terse, every line has a bearing either on the story or on the characterization of the speaker, and the speech is natural. But it is more than this; it has distinction, charm and poetic quality where these qualities are needed, especially in the characters of Caroline and Michael. It is a type of dialogue which is rare in the modern theatre. Caroline is a real triumph of characterization. She may not be a modern woman, but she is an eternal one—romantic by nature, desirous of throwing her cap over the mill, but restrained from doing so by the fineness of her moral fiber. She is perhaps a pathetic figure, yet pathetic rather from the viewpoint of the modern so-called emancipated world than from a deeper reality. And for all her unsatisfied romantic longings she is a far happier woman that the unmoral protagonists who seem now so popular.

Patricia Collinge is the Caroline, and what a Caroline! She is fanciful, tender, pathetic and, despite her dowdy dress, filled with an infinite charm. Miss Collinge, fine actress that she is, has in it reached the highest point of her career. Her sense of pause, of timing, her mastery of vocal color have always been perfect, but her Caroline transcends mere technique. Earle Larimore as Michael gives a performance which is both sensitive and distinguished, Reginald Mason as the obtuse Freddie is delightfully comic, and Helen Trenholme as Jill proves herself a young actress whose intelligence and straightforward acting ought to make for her a distinguished place in the theatre. The direction of Joshua Logan is of a piece with the acting. (At the Ethel Barrymore Theatre.)

The Scoundrel

"THE SCOUNDREL" is not a film for the immature. In its earlier scenes it deals with a phase of New York artistic life which is far from edifying, and though it deals with it honestly some of the details and dialogue do not lean to the side of reticence. Yet in its synthesis and its informing spirit it is on the side of the angels, and its latter half has an imaginative quality and a true spiritual lift which is rare in works of the screen. In short, this Ben Hecht-Charles McArthur film is one of the most distinguished and interesting films of the last few years. It is significant that it is not a product of Hollywood, but of an Eastern studio, for it has not one of the earmarks of what has come to be known as Hollywood. It tells the story of a New York publisher, Anthony Mallare, whose cynicism and abominable life destroy the happiness of all who come in contact with him. He is drowned in an airplane accident and his ghost comes back to the scenes of his life on earth to search for a single human being who may be sorry for his death. Unless within a month he can find such a being he will be condemned to wander eternally through the darkness. It would be unfair to tell the details of his search. It is enough to say that at the very end, through his own self-immolation, his soul is saved, and that that last scene is very beautifully and imaginatively conceived. Beautifully acted by Noel Coward as Mallare and Julie Hayden as the girl who loved him, it is a film to be seen by mature men and women, and an example of what the screen might do if artists controlled its destinies. (At Radio City Music Hall.)

The March of Time

EVERY Catholic should see the current showing of "The March of Time," for in it is most imaginatively and honestly depicted the abominable treatment of religion by the present Mexican government. Some of the shots are from real life and the others depict the attempt of the government to destroy the people's faith in God, and their desperate resolve to take the law into their own hands. At a time when a conspiracy of silence seems to afflict the country, *Time* is to be congratulated on its courage in daring to put before the American people so graphically the naked truth.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Communications

OUR NEIGHBOR AND OURSELVES

Oshkosh, Wis.

TO the Editor: I read with much pleasure the clear and rather brilliant editorial in THE COMMONWEAL of February 1, congratulating the *New Republic* on its twentieth anniversary, and on its high purpose and standard of social service and journalistic integrity, its courage and sincerity; also on THE COMMONWEAL'S frank and clear statement of its entire disagreement with the fundamental social and political philosophy of the *New Republic*. I have no doubt the *New Republic* could produce an equally charming and well-deserved tribute to the merits of its contemporary.

I read both journals; and I find both stimulating and informing, and well worth while. At the same time I disagree with both vigorously and often. A brief summary of the grounds of disapproval may be worth stating.

The high points of our present national maladjustment are widespread unemployment, widespread poverty, and concentration of extremely large wealth in the hands of relatively few. While these three in a sense are one, yet for the purpose of remedial action they are treated more or less separately.

The remedies advocated by the *New Republic* center about "Social Control," "A Planned Economy," "Collectivism." And these are all one. Without stopping to argue the proposition, which space does not permit, I definitely believe any effective planned economy to be unnecessary, undesirable, and impossible without a rather thorough regimentation. And with such regimentation I believe a wise and just planned economy to be beyond human capacity. Nature, or the Creator, has provided a quite perfect planned economy if it is given an opportunity.

While THE COMMONWEAL is a most excellent journal in its special field of promoting the Christian relationship and attitude among men, it has no very definite economic or political convictions beyond a cautious support of the New Deal, or parts of it; a little trimming up or trimming down of certain political measures and policies; a recognition that something is very much needed to be done; a thoroughgoing objection to Communism, and a milder objection to Fascism.

After the above criticisms that will seem to some to be undeserved, I should have something to offer—not necessarily original, as it will not be; but apparently new to the journals discussed. It is commonly accepted in economic discussion that the factors of production are land, labor and capital (when rightly defined, to avoid confusion of terms). But seldom do we read in the journals mentioned that attention need be directed to any controversy except that between capital and labor. This, I think, is due in part to a seeming common error of classing capital and land together as "capital." They are distinct from each other, and respond to different natural laws, as much so as either differs from labor.

To illustrate one difference: the income from capital is earned income, while the income from land is unearned. A certain two-acre tract of land is valued at $4,000,000. It produces for the family that owns it $200,000 a year. The owners give no service or return in any form for that income. The community must produce it and hand it over, and obtain nothing back from the owners. There are millions of such instances in the nation, mostly smaller in value, but many much larger. The total of ground rent so collected is variously estimated at $5,000,000,000 to $15,000,000,000 annually.

Is it not possible that a sound study of the economics of this situation might establish that the true conflict of interests in this and every other country is between labor and landlordism rather than between labor and capital.

The question I desire to suggest to these valuable journals is: Why are the social problems involved in landlordism and unearned ground rent substantially ignored? Surely this cannot be new thought to the able editors of these journals. Surely the following subjects could be considered from time to time without encroaching upon other fields of thought: the actual amount of annual ground rent income collected by private owners; the fact that it is unearned; the release of unused and half-used land by present owners if ground rent were taken by the public; the use of such land by potential users; the reduction of the number of unemployed by such use; the relief of competition among workers by use of relatively free land; the use of the ground rent fund for care of the aged, children and incompetents; the relief or partial relief of capital and industry from the present burden of taxation; reducing the accumulation of oversized fortunes; many related questions. It would seem certain that public interest could be aroused and public intelligence added to by a frank and fair discussion of these subjects.

JOHN HARRINGTON.

I MUST HAVE MISSED ONE ENCYCLICAL

Philadelphia, Pa.

TO the Editor: The peculiar thing about me is that I do listen to the announcements which are made on Sunday from the pulpit, and, because I do listen to them, they distract me from the only thing that matters, the Holy Sacrifice, as we have been taught. It has always been my contention that such things, not having any official place in the Mass, could be handled in some other manner.

It is quite natural to feel that some time during the course of my attendance in church I might hear something which would repay me for having listened to the announcement about the weekly card party, or dance, or radio party. As long as we are to listen to announcements, why not, thought I, hear something about these encyclicals, of which I had read in our secular as well as religious papers?

In any business organization, when a notice is sent out by the president, they take great pains to see that every department head makes it known to all of the employees, giving them a copy, and explaining what it is all about. Of course, I may be a very simple soul in believing as I do that the clergy have a real interest and an avid curi-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

osity in what the successor of Peter has to say to the Christian world. Being the early spokesman for Christ, it would seem that what he says bears a tremendous weight upon the attitude of the ordained of God. Such being the case, these encyclicals must be awaited with the keenest of anticipation by the clergy. But if such is the case, and they read carefully what has been said, why do they keep it to themselves?

For instance, Pius XI, in "Quadragesimo Anno," dated May 15, 1931, when some of those within the world were saying, "Prosperity is just around the corner," has this to say, referring to Leo XIII and "Rerum Novarum":

"Long did the prudent Pontiff consider the matter before God, seeking the advice of the most experienced counselors available, and carefully weighing the reason for and against. At last, 'urged by the responsibility of the Apostolic Office' and lest by keeping silence he should seem to neglect his duty, he decided, in virtue of the Divine Magisterium committed to himself, to speak to the universal Church of Christ, nay, to the whole human race."

Now, I feel that the Catholic laity are members of that "human race." Such being the case, I believe we have a right to hear, directly interpreted, these messages called encyclicals which the Pope is directing to us. Speaking for myself, I have managed to obtain copies of all of these, all but one, apparently. Although I have never heard of that one, nor have ever heard of anyone who has, there must have been one issued, or else why is so much attention given to the subject?

I speak of one which, if it exists, would be on instructions to the clergy covering the promotion of card parties and dances. Somehow or another, it seems to be a universal practise to announce something of this nature every week, and for the life of me I cannot see the authority for it. But the peculiar part of it all is that workers respond to these announcements and go to great trouble in arranging, soliciting prizes, selling tickets, and running the affairs. From this it would seem that they might respond in like measure to the following, which is taken from the same "Quadragesimo Anno":

"Present circumstances therefore, venerable brethren and beloved children, indicate clearly the course to be followed. Nowadays, as more than once in the history of the Church, we are confronted with a world which in large measure has almost fallen back into paganism. In order to bring back to Christ these whole classes of men who have denied Him, we must gather and train from amongst their very ranks auxiliary soldiers of the Church, men who know their mentality and their aspirations, and who with kindly fraternal charity will be able to win their hearts. Undoubtedly the first and immediate apostles of the workingmen must themselves be workingmen, while the apostles of the industrial and commercial world should themselves be employers and merchants. It is your chief duty, venerable brethren, and that of your clergy, to seek diligently, to select prudently, and train fittingly these lay apostles, amongst workingmen and amongst employers."

B. ALTMAN & CO.

quilts for summer

. . . light in weight, low in price in this special May sale event 3.95

now's the time to buy wool-filled quilts for summer homes, for cool nights in town . . . and, most of all, for over-a-dollar savings. For these are our regular 5.00 quilts . . . and this is one of the important features of our May sale. Figured sateen edged and backed with plain sateen: green, yellow, blue, rose. Cut size, 72x84 in. fourth floor

Fifth Ave. . New York . East Orange . White Plains

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

A Catholic Institution for the Higher Education of Women

COLLEGE OF MOUNT ST. VINCENT
ON HUDSON, CITY OF NEW YORK

Day Students and Boarders

Location Unsurpassed for Convenience, Healthfulness and Beauty
One-Half Hour from Grand Central Station
Professors of Distinction
Equipment of the Best
College—Four-Year Courses Leading to the Degree of A.B. and B.S.
Courses in Pedagogy, Journalism and Secretarial Work
Open to Junior and Senior Students

Write for Prospectus

PREPARATORY DEPARTMENT
ACADEMY MOUNT ST. VINCENT ON HUDSON
CITY OF NEW YORK

OLDEST CAMPS for CATHOLIC CHILDREN in AMERICA

OUR LADY of LOURDES CAMP for GIRLS—CAMP ACADIA for BOYS

In Catskills Mountains 2300 Ft. Altitude
Private Lakes Full Length 9 Hole Golf Course
All Sports—Baseball and Hockey Fields
$200,000 Equipment
Doctor and Registered Nurses

Rt. Rev. Joseph H. McMahon, Ph.D., Director

468 West 143rd Street Tel. Ed 4-5820, 0838

CAMP NAMASCHAUG

A Catholic Camp for Boys—Guest Camp for Men
36TH CONSECUTIVE SEASON
Located on Lake Spofford, Spofford, N. H.
Patronized by discriminating parents—Rates $210 a Season.
Only 7 hours' drive, on beautiful roads, from New York City.
Illustrative booklet and information on request.
Address: CAMP NAMASCHAUG
27 William St. (Room 1201) New York
Telephone HAnover 2-3754

CATHEDRAL CAMP

East Freetown, Mass.
At the Gateway to Cape Cod
$14.00 Per Week

The ideal Catholic camp for your children. All land and water sports, arts and crafts, horseback riding.

Boys' Camp—June 29th to August 3rd. Age limit 15.
Girls' Camp — August 3rd to 31st. No age limit.

REV. EDWARD L. O'BRIEN
271 Union Street New Bedford, Mass.
22nd Season

In this and other encyclicals, I have read gem after gem of thought and action-provoking material; but, I am bold enough to say, that there may be some of the clergy who have not read this, if any other, encyclical. If they had, certainly they would have immediately sprung to action, because it is specific, and comes from the Head of the Church, the Vicar of Christ.

A. Komen Tater.

MEXICO

Boston, Mass.

TO the Editor: As an Episcopalian I would like to answer the letter of Charles Henry Mitchell in The Commonweal of April 12.

I have regretted very much the failure of the Episcopal Church to go on record as disapproving the present actions of the Mexican government and heartily sympathized with the comments in The Commonweal of March 1 to which Mr. Mitchell takes exception. Of course it is well known that the Episcopal Church prides herself on her policy of compromise and she rarely takes a definite stand on an issue until it commands a popular following. In view of this fact, the attitude toward Mexico is understandable. However, due to the strong feeling of sympathy in this country for the Jews in Germany, many prominent church members, clerics, bishops and even heads of Anglican religious orders rushed to print in order to express their indigation over the oppression and tyranny in Germany. It is logical to expect these same opponents of oppression to be consistent in their attitude.

That they have failed to be is unfortunately only too apparent and does lay the Episcopal Church open to the charge that censure has not been directed to Mexico because of "the assumption that Episcopalianism would 'get by' because the brunt of the attack was against Catholicism."

However, I do not think that the attitude of the Episcopal Church could be constructed as an attack against the "high church" membership, as those most prominent in that section of the church are the ones whose silence has been the most conspicuous.

As for the comments of the Reverend William Spofford which Mr. Mitchell quotes—surely when such charges are made without citing the authorities from which they are gathered they should be treated with the scorn that any anonymous attack deserves.

Keith F. Adams.

Louisville, Ky.

TO the Editor: I wonder how those of the Episcopalians who voice their acceptance of Cardenas's statement that his opposition to the Church is a matter of retaliation against political activity of the Mexican Catholic clergy, explain the fact that Mexican consuls in southern California cities tried recently to prevent public religious processions in honor of Our Lady of Guadalupe, in those cities of the United States.

Anastasia M. Lawler.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Books

The Meaning of Culture

Convictions and Controversies, by Ralph Adams Cram. Boston: Marshall Jones Company. $2.50.

THERE are times when even a rather hardened old heart sinks a little before the prospects of America and of Catholicism in it. There are times when all that we ever tried to do here seems hopelessly lost, because we are so rapidly losing our own tradition. And then when things look very hopeless comes someone like Ralph Adams Cram—a living, modern and practical personality, boldly asserting the primacy of spiritual values, and asserting them in so profoundly Catholic a way that one wonders what the Holy Spirit is really doing behind the screen of world-wide disunion and disintegration of Christianity.

Let anyone read the two essays in this book, "Ordeal by Beauty" and "Christian Unity," and ask himself why the Holy Spirit is troubling such men, unless it be that He is holding them in reserve, while some hard bustling Romans—as they always have since Rome's history began—still seek an artificial amalgamation of the spiritual with the materialism of the day, as a "practical" working basis for mechanistic life, but always with a slight primacy of the materialistic.

These essays and addresses are not, as is often the case, a haphazard gleaning of minor and secondary writings, such as an author may put out after a series of successful major books. Some of the best thoughts Mr. Cram has ever put on paper are here. In small compass he shows the best possible meaning of true culture and why so many very practical men are urging in season and out that we are in imminent danger of losing it, and why the United States are perhaps in greater danger than any other part of the western world. In Europe there is direct pressure, direct action, against those things which produced it; consequently, there is also resistance to its destruction, in every part of western Europe. That is less true of the United States. Its destruction here has been an underground sapping, audible to but few, visible only in its results, and only to those who are historically conscious. To such men it seems not only unnecessary to throw away that basis of education which the Jesuits call the humanities, but positively destructive of true education to do so.

It has come about that the study of mechanics has been raised to first place; a boy must be trained to earn a living. Quite true of course, but in fitting him to earn his daily bread and whatever more goes with it, it is also necessary to train him how to live when he has got it. It is well to train a boy to be a mechanic or an engineer, or a manufacturer. It is harmful to train him to be only that. I think that Mr. Cram is himself an illustration of what this means. In these essays, the man of figures, of strains and stresses and hard materials that an architect must be, is here the artist also, steeped in color and in form, in beauty and its mechanical expression. And he is the classical humanist. And he is the deeply spiritual Christian.

WILLIAM FRANKLIN SANDS.

TOUR EUROPE

With

THE CALVERT ASSOCIATES!

Rev. James M. Gillis, C.S.P. *Spiritual Leader* — Mr. Michael Williams *Lecturer*

SAILING JUNE 29th on the fine S.S. BRITANNIC, this unusually extensive 2-months' vacation trip is operated in strictly first class style throughout—visiting England, France, Spain, Italy, Switzerland, Germany, Belgium and Holland. $950 up, all-inclusive.

Also a Special

5 WEEK TOUR

of the Same Countries!

For those who cannot spend the full two months required for the regular trip, a special program has been planned. The special trip requires only 5 weeks, yet it includes all the places of outstanding interest visited by the regular tour. Lisieux, Paris, Lourdes, the Riviera, Genoa, Florence, the Hill Towns, Rome and Naples. Sails from New York, July 10th, S.S. PRESIDENT ROOSEVELT (cabin class) returning to America on the great

S.S. CONTE DI SAVOIA. $495 all-inclusive

Membership limited; make reservations promptly.

JAMES BORING COMPANY, Inc.

642 Fifth Avenue **New York**

The Catholic Book Club Selection for May . . .

OUT OF THE WHIRLWIND

By WILLIAM THOMAS WALSH

Author of "Isabella of Spain"

Suggested by a sensational murder trial that stirred Connecticut some years ago, the theme of this extraordinarily vivid novel deals with the regeneration of a young man who suffered unjustly through society's accusation and condemnation. A full-blooded story, teeming with living people, this novel, by one of our finest writers, affords a memorably dramatic experience of deep spiritual value.

479 pages, $2.50.

"A man with a flair for the dramatic . . . reminds one strongly of Hilaire Belloc."—America.

All All Booksellers

ROBERT M. McBRIDE & CO., 4 W. 16th St., New York

Publisher of TRAVEL Magazine

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Camp JEANNE d'ARC

In the Heart of the Adirondacks

Catholic camp for 60 girls 6-18 on beautiful Lake Chateaugay. Small, congenial groups. Winding, woodsy bridle paths for riding. Swimming, canoeing, dramatics, golf, woodcraft, archery. No extra charge for riding. 14th season. Affiliated with Camp Lafayette for boys. Catalog.

CAPTAIN AND MRS. C. J. McINTYRE
145 Rolling Road Bala-Cynwyd, Pa.

ROSARY COLLEGE

For High School Graduates

Excellent equipment, unusual surroundings, interesting campus life. Modern, fully accredited degree courses—A. B., B. S. in Music and in Library Science. Conducted by The Dominican Sisters of Sinsinawa, Wisconsin. Thirty acre campus. Moderate rates. Junior year in French Switzerland, optional.

Address: Secretary, Rosary College, River Forest, Illinois
(30 minutes from Chicago)

TECHNIQUES FOR TEACHING REVOLUTION

An expose of the methods of atheist and communist professors

"CRUCIFYING CHRIST IN OUR COLLEGES"

by Dan W. Gilbert

With the Collaboration of students of four State Universities

Second Edition

Cloth, $1 234 pages—Complex Index Paper, 75c

Descriptive Circular Free on Request

THE DANIELLE PUBLISHERS Van Dyke Place, San Diego, Calif.

BETHANY REST HOUSE

(Conducted for Women by the Maryknoll Sisters)

DELIGHTFULLY SITUATED AMONG THE WESTCHESTER HILLS
Spacious Grounds—Modern Structure—Excellent Table and Service
Comfort and Refinement—Chapel—Daily Mass

REASONABLE RATES

Sr. Directors, BETHANY HOUSE, Ossining, Maryknoll, P. O., N. Y.

Tel. No. Ossining 1452

TWO EXCEPTIONAL CHOIR BOOKS

Compiled and Arranged by

REV. CARLO ROSSINI

Laudate Pueri Dominum

100 Hymns, Motets and an Easy Mass for Unisonous Chorus
Organ Score....$2.00 Vocal Part....$.80

Canticum Novum

115 Hymns, Motets and an Easy Mass for Two Equal Voices (Soprano and Alto or Tenor and Baritone)
Organ Score....$2.00 Vocal Part....$1.00

J. FISCHER & BRO.

119 WEST 40th STREET NEW YORK

Madonna House Benefit Shop

Proceeds for the poor of the Lower East Side

QUEENSBORO BRIDGE MARKET
59th Street and First Avenue
Telephone EL 5-4794

We Need

Furniture

House Furnishings

Clothing

A truck will call for anything you do not want.
Help the victims of the unemployment situation!

MADONNA HOUSE

169-175 Cherry Street New York City

Undoubted Vitality

Winter in Taos, by Mabel Dodge Luhan. New York: Harcourt, Brace and Company. $2.75.

MABEL DODGE LUHAN'S vitality is comparable to a fire, flood or earthquake: like it or not, you cannot ignore it. Others may have realized this to their cost, for its effect must frequently be cataclysmic. Certainly no one who has read her previous book, "Lorenzo in Taos," is likely to forget the obscene struggle for the soul of the tortured D. H. Lawrence. Nevertheless the value of her books lies in this very vitality, coupled with her extraordinary gift for projecting it into words, for she is a naively honest student of her own ego. I do not mean that she knows herself absolutely objectively: such a thing is almost impossible, particularly to one as emotional as Mrs. Luhan; but she does set down as thorough and unbiased an account of what she has thought, felt and done as one is likely to encounter.

It is interesting for these reasons to trace her development through her already published works: "Lorenzo in Taos," "Intimate Memories" and now "Winter in Taos." In the "Intimate Memories" we had the background and activities of the adolescent Mabel, altogether a rather hectic affair. In "Lorenzo in Taos" we saw her during an intensely charged period of her maturity. One is not likely to lay down either of these with any great love for the author, or, indeed, with admiration for anything but the force of her overwhelming vitality and egotism; nevertheless the books make interesting reading. In "Winter in Taos," however, there is a peculiar and subtle change of atmosphere, a happy release from tension: the result is an agreeable and warming book which can be enjoyed quite apart from psychological implications.

The vitality is still present; it radiates, indeed, from every page; but it has become poised and wholesome. As she describes them, people, animals and, above all, the New Mexican countryside quiver with a life that one can almost feel and smell. The reader finishes the book comforted and refreshed, warmed by the sun of Taos. For the Mabel Dodge Luhan of the previous books has somehow integrated herself. She has thrust her roots deep in the New Mexican soil and drawn from it a kind of peace; while in her Indian husband, Tony, she seems to have found a suitable complement to her own feverishly egocentric nature.

The handling of the book is coordinated from a literary point of view. Although Mrs. Luhan is no polished writer, she can write, as she lives, with gusto; and occasionally, in a fortunate phrase, the choice of words is beautiful in its ability to evoke an image. The book takes its title from a winter day's reverie, but in its matter it embraces the events of her year: the people, animals, and earthy things that have enriched it, and the changing seasons that provide its rhythm. The whole is illumined by her sincere love of the country in which she has made her home. A word must be said for the remarkably beautiful photographs which make the best kind of illustrations for the text.

A. K. PARKER.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Dean's Confidences

The Letters of Jonathan Swift to Charles Ford; edited by David Nichol Smith. New York: The Oxford University Press. $5.00.

CHARLES FORD, a Bolingbroke man and official "Gazetter" when Queen Anne died, was probably the only man Swift trusted thoroughly. Indeed he cherished the very eccentricities of this friend, who appears to have enjoyed spinning a tall yarn as well as anyone in the eighteenth century. It is therefore remarkable that fifty-one letters sent by the Dean to Ford should have escaped the eyes of all biographers. These, with other epistles previously made public, constitute the backbone of the present absorbing volume, to which Professor Smith contributes the right sort of introduction and an abundance of informing editorial notes.

Perhaps the most signal conclusion to be drawn from this correspondence has to do with the authorship of "Gulliver's Travels," about which Swift wrote to the friend whom he trusted as no one else with literary secrets; and we know now that the book was for the most part written between 1721 and 1724, that the first edition was imperfect, and that Ford had something to do with the transmission of the manuscript to the publishers. But the letters also throw considerable light on the Dean's character, letting us see that during these years he was a disappointed and often a sick man but that several of the imaginings in which biographers have indulged are beside the mark.

AMBROSE FARLEY.

Interesting

Follow the Furies, by Eleanor Carroll Chilton. Indianapolis: The Bobbs-Merrill Company. $2.50.

"FOLLOW THE FURIES" is a novel with religious and moral implications. Not in the devotional tradition, it proceeds from a fresh and interesting perspective. Standards of Christian belief form a background against which are constrasted the ideas of Hugh Linton, an H. G. Wellsian novelist, who is the epitome of "modernism" in his views on sex, education, and the rearing of children. In a brief review it is impossible to summarize a skilfully woven plot in which the modern attitude toward the problems of abortion, extra-marital relations and euthanasia is delineated, together with the Church's viewpoint. This is the power of art, and a tribute to the author's artistry, that her novel can encompass a range of relationships under conflicting philosophies which would require volumes of sermons to elaborate.

It is chiefly the story of Barbara Linton, and the tragic pattern of her life derives logically from the premises formulated by her father. Yet Hugh Linton is no straw man. The characterizations are well drawn throughout and the dialogue authentic, although I think the emotional crises could have had better motivation, especially at the conclusion. It is a contribution to recent literature which is well worth reading.

JOHN SHERRY.

College of New Rochelle

NEW ROCHELLE

Westchester County, New York

Conducted by Ursuline Nuns

◆

International Standing

Accredited by the Association of American Universities

National Membership in American Association of University Women

◆

Art, dramatics, journalism, home economics, music, social service secretarial studies.

ST. AUGUSTINE ADVISES!

Though he lived so many centuries ago, St. Augustine's words are very timely still. One piece of counsel in his writings is especially applicable to our uncertain age. "Let us be good merchants," he says, "and skillful traffickers. Let us give what we cannot keep, to gain what we cannot lose!"

The Catholic Medical Mission Board considers that it has been doing a real service to its friends in recommending them to invest in charity to the sick, not only for the merit they will gain, but for the immense good that can be done through such generosity. We have frequently mentioned the remarkable Medical Mission Kits which can be sent for a donation of $30.00, but which represent nearly ten times that amount of actual value to the missionaries, as countless letters from the mission field attest.

Our Purchase and Maintenance Fund, which is devoted to the keeping up and expanding of the work at headquarters, is another means of doing good and gaining merit. Sometimes ago we remarked that we need ten people each to give a thousand dollars to this fund, a hundred people to give a hundred dollars, a thousand people to give ten dollars, and two thousand, to give five dollars each. This offer is still wide open, and we shall welcome such investments in beneficence.

Send your contributions to the

CATHOLIC MEDICAL MISSION BOARD

Rev. Edward F. Garesché, President

8 and 10 West 17th Street, New York, N. Y.

and they will be gratefully acknowledged.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

College of Notre Dame of Maryland
Charles Street Avenue, Baltimore, Md.
A Catholic Institution for the Higher Education of Women
Affiliated with the Catholic University of America
Registered by University of the State of New York and by the Maryland State Board of Education. Accredited by the Association of Colleges and Secondary Schools of the Middle States and Maryland. Member of the America Council of Education. Courses leading to the Degree of Bachelor of Arts. Address Registrar.
NOTRE DAME PREPARATORY SCHOOL
Resident and Day Pupils *Address Secretary*

ROSEMONT COLLEGE
Rosemont, Pa.
Conducted by the Religious of the Society of the Holy Child Jesus. A College for Catholic Women. Incorporated under the laws of the State of Pennsylvania with power to confer Degrees in Arts, Sciences and Letters. Junior year abroad. For resident and non-resident students. Situated eleven miles from Philadelphia on the Main Line of the P. R. R. *Address Registrar*

ACADEMY OF ST. JOSEPH
IN-THE-PINES
BRENTWOOD, LONG ISLAND
Boarding School for Young Ladies
(Preparatory Collegiate) Affiliated with the State University
Complete Courses in Art, Vocal and Instrumental Music
EXTENSIVE GROUNDS, LARGE CAMPUS, ATHLETICS
HORSEBACK RIDING
ADDRESS: MOTHER SUPERIOR

GOOD COUNSEL COLLEGE
White Plains
WESTCHESTER COUNTY NEW YORK
Conducted by the Sisters of the Divine Compassion
Fully Accredited
Standard courses in Arts and Science, pre-medical
Journalism, teacher training, secretarial studies, library science, fine arts.
Unusually beautiful location. Extensive campus.
Forty minutes from New York.

MT. ST. MARY-ON-THE-HUDSON
Newburgh, New York, offers your daughter
1. Training for character and health in an atmosphere, healthful, distinctive, Catholic.
2. Intellectual standards accredited by the University of the State of New York and the Association of the Middle States and Maryland.
3. Modern fireproof buildings.
4. Sixty-eight acre campus overlooking the Hudson.
5. Athletic field and new Gymnasium.
Illustrated booklet upon request. Sisters of St. Dominic

TRINITY COLLEGE
WASHINGTON, D. C.
An Institution for the Higher Education of Women
Conducted by the Sisters of Notre Dame of Namur. Accredited by the Association of American Universities. Graduates eligible for membership in American Association of University Women.
For particulars, address
THE REGISTRAR OF THE COLLEGE

Ravenhill
GERMANTOWN, PENNA.
Boarding and Day School for Girls
Conducted by the Religious of the Assumption
College Preparatory—General Courses
Apply to The Reverend Mother
Academy of the Assumption
SCHOOL HOUSE LANE, Germantown, Philadelphia, Pa.

St. Hilda Guild, Inc.

Church Vestments, Altar Linen
Ecclesiastical Embroidery
Conferences with reference to the adornment of churches
Old Embroidery Transferred
147 EAST 47th ST. NEW YORK
ELdorado 5-1058

Briefer Mention

Pilgrims of the Wild, by Grey Owl. New York: Charles Scribner's Sons. $3.50.

THIS is a book about beavers, how to make pets of them, and how to live with them in mutual hilarity, by a man who finds them as affectionate and sensitive as dogs, as humorous as kittens, as garrulous as parrots, and more destructive (to furniture) than all three combined. There is not much here about their lives and works, probably because an ex-trapper would suppose that everybody knows all about that. But there is an account of how in middle age, Mr. Grey Owl swore that he would trap no more, and has since worked only to establish a beaver sanctuary, partly, no doubt, that he might write about it. Everyone who has ever seen beavers wants to write about them. The very earliest missionaries and explorers wrote long letters about them, and there is now a literature of the beaver more extensive than that devoted to any other wild animal, with the exception of lions and tigers, whose literature has little to say about their intelligence and spirit, but is a mountainous pile of anecdotes as to how, and under what conditions of peril, they are shot by men who learn to shoot in order to bag anecdotes.

Collines de Rome, by A. Mabille de Poncheville. Paris: Bloud and Gay. 75 *francs.*

THIS very handsome book, printed well and containing 300 photographs, most of them taken specially for the work by the Abbé Pierre Pfister and having, even when they are of such well-known subjects as St. Peter's, a pleasant candid quality, is altogether a book of illustrations, in prose and in pictures. Hill after hill and building after building are pointed out and meanings attached to each one: historical, biographical, artistic and religious. The innumerable names associated with places in the city are fixed in the sweeping life of the capital with short and easy evocative paragraphs. It is not a travel book, or art book (too little so, reduced in the field by lack of sympathy for the baroque which is much of Rome), or a historical or religious book, but purely about Rome, which is a most adequate subject.

CONTRIBUTORS

PRINCE HUBERTUS LOEWENSTEIN is an exiled German Catholic Liberal and the author of "The Tragedy of a Nation."

THEODORE MAYNARD, poet and critic, is the author of many books, of which the latest is "Preface to Poetry."

GOUVERNEUR PAULDING is an American writer residing abroad.

REV. EDGAR SCHMIEDELER is director of the Rural Life Bureau of the National Catholic Welfare Conference.

JEAN MCLEAN is a California poet.

REV. DANIEL S. RANKIN is a professor at St. Mary's Manor, South Langhorne, Pa.

FRANCES HALL is a California poet.

WILLIAM FRANKLIN SANDS, formerly in the American diplomatic service and the author of "Undiplomatic Memories," is now headmaster of Newman School.

A. K. PARKER is a poet and critic residing in New York.

AMBROSE FARLEY is a translator and teacher of classical poetry.

JOHN SHERRY is a writer of literary reviewers.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED